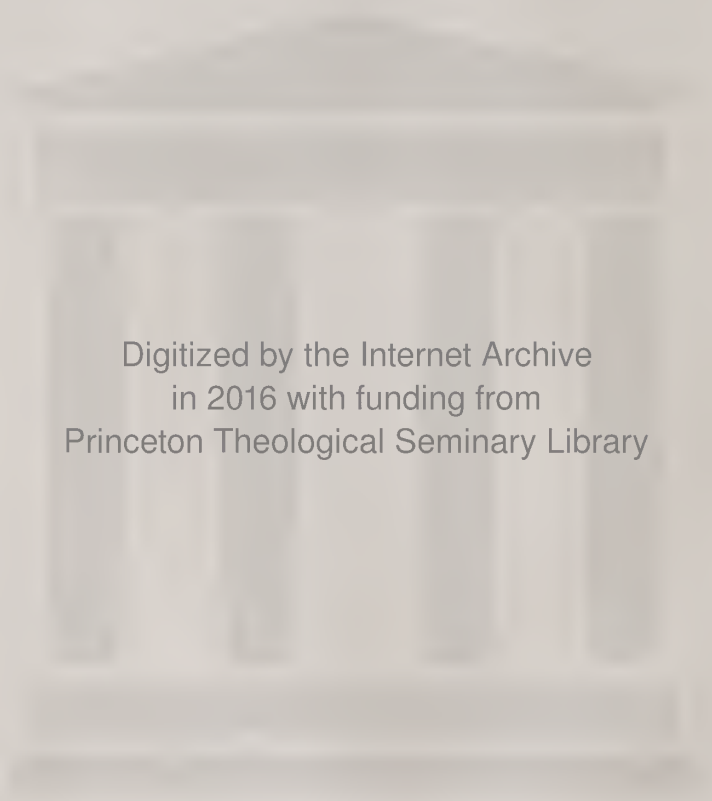


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The Princeton Theological Review

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CHRISTIANITY AND CULTURE.*

One of the greatest of the problems that have agitated the Church is the problem of the relation between knowledge and piety, between culture and Christianity. This problem has appeared first of all in the presence of two tendencies in the Church—the scientific or academic tendency, and what may be called the practical tendency. Some men have devoted themselves chiefly to the task of forming right conceptions as to Christianity and its foundations. To them no fact, however trivial, has appeared worthy of neglect; by them truth has been cherished for its own sake, without immediate reference to practical consequences. Some, on the other hand, have emphasized the essential simplicity of the gospel. The world is lying in misery, we ourselves are sinners, men are perishing in sin every day. The gospel is the sole means of escape; let us preach it to the world while yet we may. So desperate is the need that we have no time to engage in vain babblings or old wives' fables. While we are discussing the exact location of the churches of Galatia, men are perishing under the curse of the law; while we are settling the date of Jesus' birth, the world is doing without its Christmas message.

The representatives of both of these tendencies regard themselves as Christians, but too often there is little brotherly feeling between them. The Christian of academic tastes accuses his brother of undue emotionalism, of shallow argumentation, of cheap methods of work. On the other hand, your practical man is ever loud in his denuncia-

* An address on "The Scientific Preparation of the Minister", delivered September 20, 1912, at the opening of the one hundred and first session of Princeton Theological Seminary, and in substance (previously) at a meeting of the Presbyterian Ministers' Association of Philadelphia, May 20, 1912.

tion of academic indifference to the dire needs of humanity. The scholar is represented either as a dangerous disseminator of doubt, or else as a man whose faith is a faith without works. A man who investigates human sin and the grace of God by the aid solely of dusty volumes, carefully secluded in a warm and comfortable study, without a thought of the men who are perishing in misery every day!

But if the problem appears thus in the presence of different tendencies in the Church, it becomes yet far more insistent within the consciousness of the individual. If we are thoughtful, we must see that the desire to know and the desire to be saved are widely different. The scholar must apparently assume the attitude of an impartial observer—an attitude which seems absolutely impossible to the pious Christian laying hold upon Jesus as the only Saviour from the load of sin. If these two activities—on the one hand the acquisition of knowledge, and on the other the exercise and inculcation of simple faith—are both to be given a place in our lives, the question of their proper relationship cannot be ignored.

The problem is made for us the more difficult of solution because we are unprepared for it. Our whole system of school and college education is so constituted as to keep religion and culture as far apart as possible and ignore the question of the relationship between them. On five or six days in the week, we were engaged in the acquisition of knowledge. From this activity the study of religion was banished. We studied natural science without considering its bearing or lack of bearing upon natural theology or upon revelation. We studied Greek without opening the New Testament. We studied history with careful avoidance of that greatest of historical movements which was ushered in by the preaching of Jesus. In philosophy, the vital importance of the study for religion could not entirely be concealed, but it was kept as far as possible in the background. On Sundays, on the other hand, we had religious instruction that called for little exercise of the intellect.

Careful preparation for Sunday-school lessons as for lessons in mathematics or Latin was unknown. Religion seemed to be something that had to do only with the emotions and the will, leaving the intellect to secular studies. What wonder that after such training we came to regard religion and culture as belonging to two entirely separate compartments of the soul, and their union as involving the destruction of both?

Upon entering the Seminary, we are suddenly introduced to an entirely different procedure. Religion is suddenly removed from its seclusion; the same methods of study are applied to it as were formerly reserved for natural science and for history. We study the Bible no longer solely with the desire of moral and spiritual improvement, but also in order to know. Perhaps the first impression is one of infinite loss. The scientific spirit seems to be replacing simple faith, the mere apprehension of dead facts to be replacing the practice of principles. The difficulty is perhaps not so much that we are brought face to face with new doubts as to the truth of Christianity. Rather is it the conflict of method, of spirit that troubles us. The scientific spirit seems to be incompatible with the old spirit of simple faith. In short, almost entirely unprepared, we are brought face to face with the problem of the relationship between knowledge and piety, or, otherwise expressed, between culture and Christianity.

This problem may be settled in one of three ways. In the first place, Christianity may be subordinated to culture. That solution really, though to some extent unconsciously, is being favored by a very large and influential portion of the Church to-day. For the elimination of the supernatural in Christianity—so tremendously common to-day—really makes Christianity merely natural. Christianity becomes a human product, a mere part of human culture. But as such it is something entirely different from the old Christianity that was based upon a direct revelation from God. Deprived thus of its note of authority, the gospel is no gospel

any longer; it is a check for untold millions—but without the signature at the bottom. So in subordinating Christianity to culture we have really destroyed Christianity, and what continues to bear the old name is a counterfeit.

The second solution goes to the opposite extreme. In its effort to give religion a clear field, it seeks to destroy culture. This solution is better than the first. Instead of indulging in a shallow optimism or deification of humanity, it recognizes the profound evil of the world, and does not shrink from the most heroic remedy. The world is so evil that it cannot possibly produce the means for its own salvation. Salvation must be the gift of an entirely new life, coming directly from God. Therefore, it is argued, the culture of this world must be a matter at least of indifference to the Christian. Now in its extreme form this solution hardly requires refutation. If Christianity is really found to contradict that reason which is our only means of apprehending truth, then of course we must either modify or abandon Christianity. We cannot therefore be entirely independent of the achievements of the intellect. Furthermore, we cannot without inconsistency employ the printing-press, the railroad, the telegraph in the propagation of our gospel, and at the same time denounce as evil those activities of the human mind that produced these things. And in the production of these things not merely practical inventive genius had a part, but also, back of that, the investigations of pure science animated simply by the desire to know. In its extreme form, therefore, involving the abandonment of all intellectual activity, this second solution would be adopted by none of us. But very many pious men in the Church to-day are adopting this solution in essence and in spirit. They admit that the Christian must have a part in human culture. But they regard such activity as a necessary evil—a dangerous and unworthy task necessary to be gone through with under a stern sense of duty in order that thereby the higher ends of the gospel may be attained. Such men can never engage in the arts and

sciences with anything like enthusiasm—such enthusiasm they would regard as disloyalty to the gospel. Such a position is really both illogical and unbiblical. God has given us certain powers of mind, and has implanted within us the ineradicable conviction that these powers were intended to be exercised. The Bible, too, contains poetry that exhibits no lack of enthusiasm, no lack of a keen appreciation of beauty. With this second solution of the problem we cannot rest content. Despite all we can do, the desire to know and the love of beauty cannot be entirely stifled, and we cannot permanently regard these desires as evil.

Are then Christianity and culture in a conflict that is to be settled only by the destruction of one or the other of the contending forces? A third solution, fortunately, is possible—namely consecration. Instead of destroying the arts and sciences or being indifferent to them, let us cultivate them with all the enthusiasm of the veriest humanist, but at the same time consecrate them to the service of our God. Instead of stifling the pleasures afforded by the acquisition of knowledge or by the appreciation of what is beautiful, let us accept these pleasures as the gifts of a heavenly Father. Instead of obliterating the distinction between the Kingdom and the world, or on the other hand withdrawing from the world into a sort of modernized intellectual monasticism, let us go forth joyfully, enthusiastically to make the world subject to God.

Certain obvious advantages are connected with such a solution of the problem. In the first place, a logical advantage. A man can believe only what he holds to be true. We are Christians because we hold Christianity to be true. But other men hold Christianity to be false. Who is right? That question can be settled only by an examination and comparison of the reasons adduced on both sides. It is true, one of the grounds for our belief is an inward experience that we cannot share—the great experience begun by conviction of sin and conversion and continued by communion with God—an experience which other men do not

possess, and upon which, therefore, we cannot directly base an argument. But if our position is correct, we ought at least to be able to show the other man that *his* reasons *may* be inconclusive. And that involves careful study of both sides of the question. Furthermore, the field of Christianity is the world. The Christian cannot be satisfied so long as any human activity is either opposed to Christianity or out of all connection with Christianity. Christianity must pervade not merely all nations, but also all of human thought. The Christian, therefore, cannot be indifferent to any branch of earnest human endeavor. It must all be brought into *some* relation to the gospel. It must be studied either in order to be demonstrated as false, or else in order to be made useful in advancing the Kingdom of God. The Kingdom must be advanced not merely extensively, but also intensively. The Church must seek to conquer not merely every man for Christ, but also the whole of man. We are accustomed to encourage ourselves in our discouragements by the thought of the time when every knee shall bow and every tongue confess that Jesus is Lord. No less inspiring is the other aspect of that same great consummation. That will also be a time when doubts have disappeared, when every contradiction has been removed, when all of science converges to one great conviction, when all of art is devoted to one great end, when all of human thinking is permeated by the refining, ennobling influence of Jesus, when every thought has been brought into subjection to the obedience of Christ.

If to some of our practical men, these advantages of our solution of the problem seem to be intangible, we can point to the merely numerical advantage of intellectual and artistic activity within the Church. We are all agreed that at least one great function of the Church is the conversion of individual men. The missionary movement is the great religious movement of our day. Now it is perfectly true that men must be brought to Christ one by one. There are no labor-saving devices in evangelism. It is all hand-work.

And yet it would be a great mistake to suppose that all men are equally well prepared to receive the gospel. It is true that the decisive thing is the regenerative power of God. That can overcome all lack of preparation, and the absence of that makes even the best preparation useless. But as a matter of fact God usually exerts that power in connection with certain prior conditions of the human mind, and it should be ours to create, so far as we can, with the help of God, those favorable conditions for the reception of the gospel. False ideas are the greatest obstacles to the reception of the gospel. We may preach with all the fervor of a reformer and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation or of the world to be controlled by ideas which, by the resistless force of logic, prevent Christianity from being regarded as anything more than a harmless delusion. Under such circumstances, what God desires us to do is to destroy the obstacle at its root. Many would have the seminaries combat error by attacking it as it is taught by its popular exponents. Instead of that they confuse their students with a lot of German names unknown outside the walls of the universities. That method of procedure is based simply upon a profound belief in the pervasiveness of ideas. What is to-day matter of academic speculation begins to-morrow to move armies and pull down empires. In that second stage, it has gone too far to be combatted; the time to stop it was when it was still a matter of impassionate debate. So as Christians we should try to mould the thought of the world in such a way as to make the acceptance of Christianity something more than a logical absurdity. Thoughtful men are wondering why the students of our great Eastern universities no longer enter the ministry or display any very vital interest in Christianity. Various totally inadequate explanations are proposed, such as the increasing attractiveness of other professions—an absurd explanation, by the way, since other professions are becoming so over-crowded that a man can

barely make a living in them. The real difficulty amounts to this—that the thought of the day, as it makes itself most strongly felt in the universities, but from them spreads inevitably to the masses of the people, is profoundly opposed to Christianity, or at least—what is nearly as bad—it is out of all connection with Christianity. The Church is unable either to combat it or to assimilate it, because the Church simply does not understand it. Under such circumstances, what more pressing duty than for those who have received the mighty experience of regeneration, who, therefore, do not, like the world, neglect that whole series of vitally relevant facts which is embraced in Christian experience—what more pressing duty than for these men to make themselves masters of the thought of the world in order to make it an instrument of truth instead of error? The Church has no right to be so absorbed in helping the individual that she forgets the world.

There are two objections to our solution of the problem. If you bring culture and Christianity thus into close union—in the first place, will not Christianity destroy culture? Must not art and science be independent in order to flourish? We answer that it all depends upon the nature of their dependence. Subjection to any external authority or even to any human authority would be fatal to art and science. But subjection to God is entirely different. Dedication of human powers to God is found, as a matter of fact, not to destroy but to heighten them. God gave those powers. He understands them well enough not bunglingly to destroy His own gifts. In the second place, will not culture destroy Christianity? Is it not far easier to be an earnest Christian if you confine your attention to the Bible and do not risk being led astray by the thought of the world? We answer, of course it is *easier*. Shut yourself up in an intellectual monastery, do not disturb yourself with the thoughts of unregenerate men, and of course you will find it *easier* to be a Christian, just as it is easier to be a good soldier in comfortable winter quarters than it is on the field of battle. You

save your own soul—but the Lord's enemies remain in possession of the field.

But by whom is this task of transforming the unwieldy, resisting mass of human thought until it becomes subservient to the gospel—by whom is this task to be accomplished? To some extent, no doubt, by professors in theological seminaries and universities. But the ordinary minister of the gospel cannot shirk his responsibility. It is a great mistake to suppose that investigation can successfully be carried on by a few specialists whose work is of interest to nobody but themselves. Many men of many minds are needed. What we need first of all, especially in our American churches, is a more general interest in the problems of theological science. Without that, the specialist is without the stimulating atmosphere which nerves him to do his work.

But no matter what his station in life, the scholar must be a regenerated man—he must yield to no one in the intensity and depth of his religious experience. We are well supplied in the world with excellent scholars who are without that qualification. They are doing useful work in detail, in Biblical philology, in exegesis, in Biblical theology, and in other branches of study. But they are not accomplishing the great task, they are not assimilating modern thought to Christianity, because they are without that experience of God's power in the soul which is of the essence of Christianity. They have only one side for the comparison. Modern thought they know, but Christianity is really foreign to them. It is just that great inward experience which it is the function of the true Christian scholar to bring into some sort of connection with the thought of the world.

During the last thirty years there has been a tremendous defection from the Christian Church. It is evidenced even by things that lie on the surface. For example, by the decline in church attendance and in Sabbath observance and in the number of candidates for the ministry. Special ex-

planations, it is true, are sometimes given for these discouraging tendencies. But why should we deceive ourselves, why comfort ourselves by palliative explanations? Let us face the facts. The falling off in church attendance, the neglect of Sabbath observance—these things are simply surface indications of a decline in the power of Christianity. Christianity is exerting a far less powerful direct influence in the civilized world to-day than it was exerting thirty years ago.

What is the cause of this tremendous defection? For my part, I have little hesitation in saying that it lies chiefly in the intellectual sphere. Men do not accept Christianity because they can no longer be convinced that Christianity is true. It may be useful, but is it true? Other explanations, of course, are given. The modern defection from the Church is explained by the practical materialism of the age. Men are so much engrossed in making money that they have no time for spiritual things. That explanation has a certain range of validity. But its range is limited. It applies perhaps to the boom towns of the West, where men are intoxicated by sudden possibilities of boundless wealth. But the defection from Christianity is far broader than that. It is felt in the settled countries of Europe even more strongly than in America. It is felt among the poor just as strongly as among the rich. Finally it is felt most strongly of all in the universities, and that is only one indication more that the true cause of the defection is intellectual. To a very large extent, the students of our great Eastern universities—and still more the universities of Europe—are not Christians. And they are not Christians often just because they are students. The thought of the day, as it makes itself most strongly felt in the universities, is profoundly opposed to Christianity, or at least it is out of connection with Christianity. The chief obstacle to the Christian religion to-day lies in the sphere of the intellect.

That assertion must be guarded against two misconcep-

tions. In the first place, I do not mean that most men reject Christianity consciously on account of intellectual difficulties. On the contrary, rejection of Christianity is due in the vast majority of cases simply to indifference. Only a few men have given the subject real attention. The vast majority of those who reject the gospel do so simply because they know nothing about it. But whence comes this indifference? It is due to the intellectual atmosphere in which men are living. The modern world is dominated by ideas which ignore the gospel. Modern culture is not altogether opposed to the gospel. But it is out of all connection with it. It not only prevents the acceptance of Christianity. It prevents Christianity even from getting a hearing.

In the second place, I do not mean that the removal of intellectual objections will make a man a Christian. No conversion was ever wrought simply by argument. A change of heart is also necessary. And that can be wrought only by the immediate exercise of the power of God. But because intellectual labor is insufficient it does not follow, as is so often assumed, that it is unnecessary. God may, it is true, overcome all intellectual obstacles by an immediate exercise of His regenerative power. Sometimes He does. But He does so very seldom. Usually He exerts His power in connection with certain conditions of the human mind. Usually He does not bring into the Kingdom, entirely without preparation, those whose mind and fancy are completely dominated by ideas which make the acceptance of the gospel logically impossible.

Modern culture is a tremendous force. It affects all classes of society. It affects the ignorant as well as the learned. What is to be done about it? In the first place the Church may simply withdraw from the conflict. She may simply allow the mighty stream of modern thought to flow by unheeded and do her work merely in the back-eddies of the current. There are still some men in the world who have been unaffected by modern culture. They may still

be won for Christ without intellectual labor. And they must be won. It is useful, it is necessary work. If the Church is satisfied with that alone, let her give up the scientific education of her ministry. Let her assume the truth of her message and learn simply how it may be applied in detail to modern industrial and social conditions. Let her give up the laborious study of Greek and Hebrew. Let her abandon the scientific study of history to the men of the world. In a day of increased scientific interest, let the Church go on becoming less scientific. In a day of increased specialization, of renewed interest in philology and in history, of more rigorous scientific method, let the Church go on abandoning her Bible to her enemies. They will study it scientifically, rest assured, if the Church does not. Let her substitute sociology altogether for Hebrew, practical expertness for the proof of her gospel. Let her shorten the preparation of her ministry, let her permit it to be interrupted yet more and more by premature practical activity. By doing so she will win a straggler here and there. But her winnings will be but temporary. The great current of modern culture will sooner or later engulf her puny eddy. God will save her somehow—out of the depths. But the labor of centuries will have been swept away. God grant that the Church may not resign herself to that. God grant she may face her problem squarely and bravely. That problem is not easy. It involves the very basis of her faith. Christianity is the proclamation of an historical fact—that Jesus Christ rose from the dead. Modern thought has no place for that proclamation. It prevents men even from listening to the message. Yet the culture of to-day cannot simply be rejected as a whole. It is not like the pagan culture of the first century. It is not wholly non-Christian. Much of it has been derived directly from the Bible. There are significant movements in it, going to waste, which might well be used for the defence of the gospel. The situation is complex. Easy wholesale measures are not in place. Discrimination, investigation is necessary. Some

of modern thought must be refuted. The rest must be made subservient. But nothing in it can be ignored. He that is not with us is against us. Modern culture is a mighty force. It is either subservient to the gospel or else it is the deadliest enemy of the gospel. For making it subservient, religious emotion is not enough, intellectual labor is also necessary. And that labor is being neglected. The Church has turned to easier tasks. And now she is reaping the fruits of her indolence. Now she must battle for her life.

The situation is desperate. It might discourage us. But not if we are truly Christians. Not if we are living in vital communion with the risen Lord. If we are really convinced of the truth of our message, then we can proclaim it before a world of enemies, then the very difficulty of our task, the very scarcity of our allies becomes an inspiration, then we can even rejoice that God did not place us in an easy age, but in a time of doubt and perplexity and battle. Then, too, we shall not be afraid to call forth other soldiers into the conflict. Instead of making our theological seminaries merely centres of religious emotion, we shall make them battle-grounds of the faith, where, helped a little by the experience of Christian teachers, men are taught to fight their own battle, where they come to appreciate the real strength of the adversary and in the hard school of intellectual struggle learn to substitute for the unthinking faith of childhood the profound convictions of full-grown men. Let us not fear in this a loss of spiritual power. The Church is perishing to-day through the lack of thinking, not through an excess of it. She is winning victories in the sphere of material betterment. Such victories are glorious. God save us from the heartless crime of disparaging them. They are relieving the misery of men. But if they stand alone, I fear they are but temporary. The things which are seen are temporal; the things which are not seen are eternal. What will become of philanthropy if God be lost? Beneath the surface of life lies a

world of spirit. Philosophers have attempted to explore it. Christianity has revealed its wonders to the simple soul. There lie the springs of the Church's power. But that spiritual realm cannot be entered without controversy. And now the Church is shrinking from the conflict. Driven from the spiritual realm by the current of modern thought, she is consoling herself with things about which there is no dispute. If she favors better housing for the poor, she need fear no contradiction. She will need all her courage, she will have enemies enough, God knows. But they will not fight her with argument. The twentieth century, in theory, is agreed on social betterment. But sin, and death, and salvation, and life, and God—about these things there is debate. You can avoid the debate if you choose. You need only drift with the current. Preach every Sunday during your Seminary course, devote the fag ends of your time to study and to thought, study about as you studied in college—and these questions will probably never trouble you. The great questions may easily be avoided. Many preachers are avoiding them. And many preachers are preaching to the air. The Church is waiting for men of another type. Men to fight her battles and solve her problems. The hope of finding them is the one great inspiration of a Seminary's life. They need not all be men of conspicuous attainments. But they must all be men of thought. They must fight hard against spiritual and intellectual indolence. Their thinking may be confined to narrow limits. But it must be their own. To them theology must be something more than a task. It must be a matter of inquiry. It must lead not to successful memorizing, but to genuine convictions.

The Church is puzzled by the world's indifference. She is trying to overcome it by adapting her message to the fashions of the day. But if, instead, before the conflict, she would descend into the secret place of meditation, if by the clear light of the gospel she would seek an answer not merely to the questions of the hour but, first of all,

to the eternal problems of the spiritual world, then perhaps, by God's grace, through His good Spirit, in His good time, she might issue forth once more with power, and an age of doubt might be followed by the dawn of an era of faith.

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THE AUTHORSHIP OF THE FOURTH GOSPEL

*The Witness of the Gospel**

Matthew and Mark furnish no clue to their authors. In Luke and John the author speaks in his own person, though not in his own name. The use of *ye* in John xix, 35; xx, 31 indicates that the writer was, or professed to be, known to the original readers of the Gospel as clearly as the preface of Luke indicates that the evangelist was known to Theophilus. What does the Gospel tell us of this unnamed author?

1. He was an eyewitness of the life of Jesus. "*We beheld his glory*" (i, 14) is sometimes understood to signify the spiritual vision which all believers enjoy. But bodily vision is evidently meant. a) *θεάομαι* is used twenty times in the New Testament, nine times in the Gospel and First Epistle of John, and always denotes the sight of the eyes. Compare Matt. v. 8—"Blessed are the pure in heart, for they shall see (*ὄψονται*) God", with I John iv, 12—"No man hath beheld (*τεθέαται*) God at any time" and I John iv, 14—"We have beheld (*τεθεάμεθα*) and bear witness that the Father hath sent the Son to be the Saviour of the world." b) The aorist points to a historical event. If spiritual vision were meant, the present would naturally be used, as in 2 Cor. iii, 18, or the future, as in Matt. v, 8. c) The *we* of verse 14 is followed by *we all* of v. 16. One represents the circle of eyewitnesses, the other the larger company of believers. d) The words are set in a historical framework—the incarnation, the dwelling among men, the witness of John the Baptist. The *beholding* is part of the history.

The claim to be an eyewitness is asserted yet more emphatically in the First Epistle, which is from the same hand

*"The Witness of Tradition" was discussed in this REVIEW, x (1912), pp. 437-464.

as the Gospel. "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life" (i, 1).

Yet more particularly in xix. 35 it is affirmed that the author was an eyewitness of the crucifixion. "He that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe." There is no reason whatever why the writer may not use *ἐκεῖνος* in referring to himself. Ulysses speaking in the first person calls himself *ἐκεῖνος*. (Odyssey σ 346; ω 321). Jesus uses it in speaking of Himself in the third person, John ix, 37.⁹⁶ The construction causes no more difficulty in Greek than in English, and there is no reason to refer *ἐκεῖνος* either to some unknown person distinguished from the writer, or to Christ, as though the author were calling upon Him to attest the truth of his words.

The vividness and particularity of the narrative, the frequent and precise notes of time and place, the graphic touches, the lifelike portraiture, the sympathetic spirit, attest the truth of the claim that the Gospel is the work of an eyewitness.

2. The author was the disciple whom Jesus loved. a) The author was present at the crucifixion, but the only disciple who appears there is the disciple whom Jesus loved xix. 26. b) The earliest historical witness to the Gospel is contained in the closing chapter. Those to whom it was first addressed—ye, xix. 35, xx. 31—and who gave it to the world, appended to it the testimony that the author was the beloved disciple. "This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true" (xxi. 24). This statement was attached to the Gospel from the beginning, so far as we know; and it is altogether probable that it was added during the lifetime of the Apostle. It appears to have been the purpose of the closing chapter, at least in part, to correct

⁹⁶ Instances of the same kind are cited from the Classic writers by Drummond, p. 392.

the impression that Jesus had declared that John should not die. But the obvious way to refute the error would have been to note the fact of his death if it had occurred. And the present, *beareth witness*, points in the same direction. If it refers to his abiding testimony through his Gospel, it would naturally follow *wrote these things*; he wrote these things, and thereby bears witness.

3. It also appears that this eyewitness and beloved disciple was John the son of Zebedee, for he alone answers to the description of the author. a) The author was one of the bosom friends of Jesus. The name "disciple whom Jesus loved" is sufficient proof. But the character of the narrative furnishes additional evidence. The writer is one of the inner circle of Jesus' friends, is acquainted with the thoughts and feelings of the disciples, portrays with graphic power scenes in which they alone were present, reports words spoken to them alone, such as no man could invent. The intimate friends of Jesus were three, Peter, James and John. They alone were with Him when He restored the daughter of Jairus to life, on the mount of transfiguration, and in Gethsemane. To them we turn to find the beloved disciple. But it was not Peter, who appears in company with him, nor James, who was put to death long before the Gospel could have been written; John alone remains. b) Chapter xxi shows us seven disciples gathered at the sea of Tiberias. One of them was the beloved disciple. But he was not Peter, Thomas, nor Nathaniel, who are named in company with him elsewhere—Peter in chap. i, and xiii, Nathaniel in chap. i, and Thomas in chap. xiv. He was either one of the two unnamed disciples or one of the sons of Zebedee. And in view of the intimate relation which the title involves we are constrained to see in him one of the sons of Zebedee, and as James was early cut off, again the process of elimination leads inevitably to John. c) The picture of the beloved disciple in the Fourth Gospel answers to the picture of John in the earlier Gospels. John was probably a cousin of Jesus, and holds a prominent place in

the Synoptic narrative. The request of the sons of Zebedee that they might sit on either hand of the Lord in His kingdom, is one of many indications that they held a position of peculiar intimacy with the Master. They were also partners and friends of Peter. These, as we have seen, were the three whom Jesus chose to be with Him in the most momentous experiences of His life. This John, so conspicuous in the Synoptic record, is nowhere named in the Fourth Gospel, nor is James his brother. The title "sons of Zebedee" occurs only in xxi. 2. And this omission is the more marked because it is at variance with the usual particularity of the Gospel. Others of the disciples are named—Peter often, Andrew, Nathaniel, Thomas, Philip, Judas the son of James, and Judas Iscariot. Indeed the Gospel never refers to a disciple without naming him except in this single instance. This Gospel alone gives the name of the servant of the high priest whose ear was cut off, and tells us that Peter struck the blow; this Gospel alone names Mary as the woman who anointed Jesus in Bethany, and tells us that it was Judas who first found fault with her. Yet in this Gospel the name of John, one of the bosom friends of Jesus, is nowhere found. But there is an unnamed disciple who holds in the Fourth Gospel the place that John holds in the earlier record. It is the disciple whom Jesus loved. His prominence in the apostolic company, his friendship with Peter, which appears again in the Acts and in Gal. ii. 9, his intimate relations with Jesus, correspond precisely to the Synoptic representation of John.

He is probably introduced in i. 35. The vivid description and exact notes of time point to an eyewitness. One of the two disciples who followed Jesus is named, why not the other, unless he was the beloved disciple, whose name is never given? The passage suggests that he also had a brother. Andrew and Peter, James and John are brought together here, as they are found together in the earlier Gospels (Matt. iv. 18, Mark xiii. 3, Luke v. 10).

It is said that the title "the disciple whom Jesus loved" savors of pride, and could not have been assumed by John. But let us examine his use of it. It occurs only five times; first in xiii. 23, where it is suggested by the fact that he was reclining on Jesus' bosom; and the fact is noted because it explains the subsequent course of events, was part of the historical situation. The title thus given was afterward employed because there was no other way of identifying him without mentioning his name. In xix. 26 the title suggests the reason why Jesus committed Mary to him and not to her own sons. In xx. 2 the name is used again, but after he has been introduced he is called simply "the other disciple". The remaining instances are in xxi. 7 and 20. Whether this chapter was added by another hand, or came from the pen of John, the fact remains that the Gospel does not parade the title. It was never used until the last night of Jesus' life, and afterward only when the course of the narrative required.

Nor does it convey an exclusive claim. Jesus is said to have loved Martha and Mary and Lazarus. Upon the very occasion when the title was first used, His love for the whole company of the disciples is most clearly and tenderly expressed. "Having loved his own who were in the world, he loved them unto the end" (xiii. 1). "Even as I have loved you, that ye also love one another" (xiii. 34). "As the Father hath loved me, I also have loved you" (xv. 9). "Greater love hath no man than this, that a man lay down his life for his friends" (xv. 13). He who recorded these words was moved by no narrow or selfish motive to call himself the disciple whom Jesus loved, but by gratitude and humility. So Paul laid claim to the love that belongs to all mankind: "The Son of God, who loved me, and gave himself for me" (Gal. ii. 20). That is the appropriating power of faith.

The question is asked by Prof. Peake,⁹⁷ why John is so much more prominent in the Fourth Gospel than in the

⁹⁷ *A Critical Introduction to the New Testament*, p. 146.

Synoptists. The fact is that in the Fourth Gospel John hides himself, and is prominent only because he is dragged into light by modern criticism. It is the critics and not the evangelist to whom this prominence is due. He appears only when the course of the narrative requires it, and then with veiled face. Only once is his voice heard, when at the Last Supper he asked, Lord, who is it?

There is scarcely room to doubt that the Fourth Gospel purports to be a work of an eyewitness, of the beloved disciple, of John the son of Zebedee. And this claim was attested and indorsed while the author was still living by those to whom the Gospel was first given.

If the Gospel was the work of a later writer, who wished to be taken for the Apostle, why should he resort to this curiously indirect method of identifying himself? If it was the work of John, addressed originally to those who knew him personally, there was no need to be more explicit.

Now the question arises, does the character of the Gospel bear out this claim? Is it such a Gospel as we have a right to expect from the hand of John?

John was a Jew, a native of Palestine. We should expect him to be reasonably familiar with the country, its geography, history, parties, institutions, customs. In the Fourth Gospel we find minute and exact knowledge of all parts of the land, Galilee, Samaria, Judea, Perea. The author is at home by the sea of Galilee and in the streets of Jerusalem alike. He is familiar with Jewish sects, and laws and customs, and cannot be shown to be in error in any matter of fact.⁹⁸ He has been charged, it is true, with many mistakes, some of which we may proceed to consider.

The argument drawn from the mention of Sychar in iv. 5 is now generally abandoned. It is reasonably certain that there was a city of that name, distinct from Shechem, answering to the modern 'Aska'.⁹⁹ Nor need we conclude that there was no such place as Bethany beyond the Jordan

⁹⁸ Zahn, *Introduction to the New Testament*, iii, pp. 349-355.

⁹⁹ See Smith's *Historical Geography of the Holy Land*, chap. xviii.

(i. 28) because Origen could not find it two hundred years later. It was a place of small importance, and there is no difficulty in supposing that it had changed its name or disappeared during those troubled times. If it had never existed, it is hard to account for its appearance in a Gospel elsewhere so precise and accurate.

The scene of John v is laid in Jerusalem; chap. vi begins with the words, "After these things Jesus went away over the sea of Galilee". It has been inferred that the author conceived of the sea as lying near the city. But *after these things* need not mean immediately after; and it is incredible that a writer who elsewhere shows such minute knowledge of the country should have been so grossly ignorant of its main features.

Caiaphas is said to have been high-priest that year (xi. 49, 51, xviii. 13); therefore the evangelist believed that the high-priest was chosen annually. But the words do not necessarily convey that sense. They may mean simply that memorable year. Or the explanation may lie in the relation between Annas and Caiaphas, a relation which we cannot precisely determine. In Luke iii. 2 we read of the high-priesthood of Annas and Caiaphas; and shortly after the crucifixion Annas is termed the high-priest (Acts iv. 6). It was the position of Caiaphas at that particular time that made him a prophet.

In his recent work on the Fourth Gospel Mr. E. F. Scott affirms that "It is even doubtful if the evangelist had any first-hand or complete acquaintance with the Old Testament. His allusions to it are comparatively few and of a somewhat perfunctory and superficial nature. . . . The Scriptures in any case are no longer the supreme authority which they were to the earlier Christian writers" (p. 197). This in face of the fact that the doctrine of the Logos is rooted in the Old Testament; that Christ appeals to the Scriptures and specifically to Moses as bearing witness of Him, and declares that the Scripture cannot be broken. Mr. Scott's book often reminds us of George Eliot's account of the

schemes of the Rev. Amos Barton, "admirably well calculated, supposing the state of the case were otherwise". We constantly ask as we read, Of what is he speaking? Certainly not of the Gospel with which we are familiar. The Gospel is saturated with the Old Testament. The law and the prophets are the back-ground of its history and doctrine. This will appear when we reach the second part of our inquiry, the Sources of the Gospel. Here I may be permitted to refer to my *Teaching of the Gospel of John*, chap. i.

Schmiedel¹⁰⁰ notes that "three points are enough to show that it (the Gospel) is dominated by complete indifference as to the faithfulness of a record." But they seem rather to show how captious criticism may become. They are (1) "Jesus gives the explanation of the Supper a year before its celebration." But Jesus is not foretelling the Supper in the discourse recorded in the sixth chapter. All that He says would be true if the Supper had never been instituted. He sets forth a general truth which finds visible expression indeed in the Lord's Supper. And if His words do directly refer to the Supper, it is surely conceivable that He who even according to the Synoptic Gospels foretells His death might also foretell this memorial of His death. (2) "500, if not 1000 soldiers, when he whom they are sent to take prisoner says 'I am he', recoil and fall to the ground". Here the exaggeration must be charged to the critic. The band or cohort was no doubt represented by a small detachment. And the effect produced is no more remarkable than other instances of supernatural power. (3) "One hundred pounds of spices are used to embalm his body." But Joseph of Arimathea was rich, Nicodemus was a ruler, the abundance of spices was provided as a mark of honor and affection, and it is probable that the body was covered with them. It is said of King Asa that "they buried him in his own sepulchres . . . and laid him in the bed which was filled with sweet odors and divers kinds of *spices* prepared by the perfumer's art" (2 Chron. xvi. 14). And to those

¹⁰⁰*Op. cit.* p. 139.

who cavil at this service of love rendered by Joseph and Nicodemus to the Master it may be said, as to those disciples who found fault with Mary, Let them alone, they have wrought a good work.

"One of the most remarkable facts about the writings of recent Jewish critics of the New Testament has been that they have tended upon the whole to confirm the gospel picture of external Jewish life, and where there is a discrepancy these critics tend to prove that the blame lies not with the New Testament originals, but with their interpreters. . . . Most remarkable of all has been the cumulative strength of the arguments adduced by Jewish writers favorable to the authenticity of the discourses in the Fourth Gospel, especially in relation to the circumstances under which they are reported to have been spoken."¹⁰¹

It is said that John could not have spoken of *the Jews* in the spirit of alienation and hostility manifest in the Fourth Gospel. We must observe that the term is often used in a purely historical sense, for those to whom the Gospel was addressed were chiefly Gentiles. It serves to distinguish Jews from Gentiles; Judeans from Galileans; the rulers from the multitude; unbelieving Jews from the disciples. These distinctions have their necessary place in the course of the narrative. Again, it is true, the phrase often conveys the thought of separation and antagonism. a) This is in line with the tendency apparent in the Synoptic record and in other New Testament writings (Matt. xxviii. 15, Mark vii. 3, Luke vii. 3, xxiii. 51, Acts xxviii. 17, 19, 1 Cor. i. 22, 23, ix. 20, 2 Cor. xi. 24). The spirit of detachment from the Jewish church was already at work. The attitude of Jesus toward the rulers, the leaders and representatives of Judaism is the same in all the Gospels. Did it make no impression on His disciples? b) It was natural that this tendency should find its clearest and fullest expression in the Fourth Gospel. The Synoptic Gospels were written, or at least the Synoptic tradition was fixed,

¹⁰¹ Abrahams, *Cambridge Biblical Essays* (1909) 181.

before the destruction of Jerusalem, which marked the end of the Jewish state and the final breach between Judaism and Christianity. Is it strange that this great event should be reflected in the language of the Fourth Gospel?

On the other hand it must be observed (1) that nowhere in the New Testament is higher honor accorded to the Jew than in this Gospel. "Israelite indeed" is a title of distinction. "Salvation is of the Jews." Jesus was recognized as a Jew, and called Himself a Jew. It is one of those strange assertions of Schmiedel regarding the Fourth Gospel, which lead us to wonder what book he has in mind, that "Jesus is represented as speaking of the Jews, the Law, the feasts of the Jews, as matters of utter indifference to him" (p. 235). What is it that indicates His indifference to the Law? Is it that He termed it the word of God, the Scripture that cannot be broken? That He appealed to it as bearing witness of Him? That He rendered it unfailing obedience? But it is said that He spoke to the Jews of *your* Law: "for Jesus himself, then, this law is not valid" (p. 16). But Moses, Joshua, Jeremiah spoke to Israel of *your* God; did they then deny that He was their God? Stephen speaks in the same breath of *our* fathers and *your* fathers (Acts vii. 44-51). To the Jews of Jerusalem Paul spoke of *your* fathers (Acts xxviii. 25). Surely the use of the argument *ad hominem* need excite no surprise. Jesus calls the Law *your* Law, as he calls Abraham *your* father, to emphasize their position and responsibility. And if we take those instances of the use of the term which are cited by Schmiedel (viii. 17, x. 34), we find that in both cases Jesus appeals to the Law in justification of His claims, and in one of them pronounces the Law the word of God, the Scripture that cannot be broken. He denied the charge of transgressing the Law when it was brought against Him by the Jews; and that is sufficient answer to the critic of to-day. Surely it is plain that Jesus and His disciples may be either identified with the Jews, or distinguished from them, since they were united with them by race but separated from them

by faith. And what is it that indicates His indifference to the feasts? Is it that so far as possible He observed them, so that they determine the chronology of the Gospel? That in their ceremonial He found illustrations of His character and mission?

(2) The truthfulness of the record appears in the fact that this phrase, so frequent in the Gospel, is ascribed only four times to Jesus, and in every instance is accounted for by the historical situation. In iv. 22 He distinguishes the Jews from the Samaritans, and identifies Himself with them. In xiii. 33 He distinguishes them from His disciples, and in xviii. 20, 36 He speaks of them to Pilate. Not until the destruction of Jerusalem had decisively severed the Christian from the Jewish church, could that phrase fully convey the sense of alienation and antagonism which we find in the Fourth Gospel. The evangelist may properly employ it in this sense, reading the past in the light of the present, but he is careful not to anticipate the course of history by putting it in the mouth of Jesus.

We turn to consider the relation of this Gospel to the Synoptic narrative. That they differ widely is evident at a glance. We may note first the main lines of variation, and then consider some specific differences.

This Gospel is broadly contrasted with the earlier Gospels in several respects: 1) In time. From the earlier record the inference has been drawn that the ministry of Jesus was confined to a single year; in John it extends over a period of two or three years and several months. But the *green grass* of Mark vi. 39 points to the spring of the year, and answers to the passover season of John vi. 4. Thus the Synoptic narrative too indicates a ministry of more than one year. The apparent discrepancy between the Fourth Gospel and the earlier Gospels in the date of the Last Supper and the Passion remains one of the most difficult problems in New Testament criticism. No solution of it has won general assent. Here it must suffice to remark that this difference, which lies upon the face of the Gospels, does not seem

to have troubled the early Christians at all; and it is reasonable to infer that they were familiar with customs, of which the knowledge has since been lost, that furnished the key to the difficulty.

2) In the scene of Jesus' ministry. According to John it was Judea, according to the Synoptists it was Galilee. But while it is true that Judea is the scene of about three-fourths of John's narrative, the work in Galilee is not forgotten. There His first miracle was wrought. The words of His brethren upon the eve of His final departure from Galilee (vii. 3, 4), six months before His death, indicate that for some time He had manifested Himself chiefly in the northern region. He was commonly regarded as a Galilean (i. 45, 46, vii. 41, 52, xviii. 5, 7, xix. 19). "His own country" (iv. 44) is not Judea, but Galilee. The Synoptic narrative is much more closely confined to Galilee than John to Judea. From the Baptism to the Passion there is no certain intimation of the presence of Jesus in the southern province. In Luke iv. 44 Judea may be read instead of Galilee; but Judea is sometimes used by Luke to include the whole of Palestine. The clearest indication of the Judean ministry is found in the lament over Jerusalem (Matt. xxiii. 37, Luke xiii. 34), which taken in its natural and obvious sense signifies that He had often visited Jerusalem and had often been rejected. Why the Judean ministry has left such meagre traces in the Synoptic record is one of the unsolved problems of the New Testament.

3) In the manner of Jesus' teaching. In the earlier Gospels it is plain, practical, popular; in John it is mystical and profound. The parable is not found here; though such figures as those of the shepherd and the sheep, the vine and the branches, might easily have been cast in the form of parables. But the terse and pointed sayings which are frequent in the Synoptic Gospels are by no means wanting in John. Drummond gives a partial list of them, numbering sixty (p. 18). And Matt. xi. 27-30 is in truth "an aerolite from the Johannean heaven". It is true that the Synoptic

Gospels dwell more upon the ethical and John upon the spiritual side of Jesus' doctrine, but in neither case exclusively; and surely if Jesus was what all the Gospels represent Him to have been both the ethical and the spiritual must have had a place in His teaching. It is highly unreasonable to insist that the greatest of teachers must speak always in the same tone. And the Gospels, which term Jesus at once the Son of God and the Son of man, are consistent in making Him speak both the language of earth and the language of heaven.

4) In the subject matter of His teaching. In the Synoptic Gospels His constant theme is the Kingdom of Heaven, in John it is Himself. "The Kingdom of heaven is like", "I am", are the characteristic phrases. But these aspects of Jesus' teaching are not contradictory but complementary. The crucial question is, Was He merely human, or was He also divine? And to that question all the Gospels return the same answer. Though He is nowhere termed God in the earlier Gospels as in John, yet He claims and exercises the attributes of Deity. He sets His word beside the word of God as of equal authority; proclaims Himself Lord of the Sabbath; forgives sin; promises to be present wherever two or three are gathered in His name; gives His life a ransom for many. In the very act of confessing His ignorance of the day and hour of His return, He exalts Himself above the angels (Mk. xiii. 32). Words which in the mouth of any other man would be insanity or blasphemy fall constantly from His lips. The Jesus of Mark is as truly if not as conspicuously divine as the Jesus of John.¹⁰² If He was divine, as all the Gospels declare, is it strange that He spoke much of Himself? He was a prophet and a Saviour. As a prophet He declared the will of God; as a Saviour He called men to believe in Him. In all the Gospels He is both prophet and Saviour, but the prophet is more conspicuous in the earlier Gospels and the Saviour in John. Is it strange that the teaching regarding Himself should be most

¹⁰² See Warfield, *The Lord of Glory*; Swete, *The Gospel according to St. Mark*, p. lxxxiv.

fully and sympathetically presented by the disciple who was in most intimate fellowship with Him, who wrote the Gospel for the avowed purpose of leading men to faith in Him as the Christ, the Son of God, and wrote when the significance of that teaching had been unfolding for more than half a century in the lives of men and in the history of the world? It has been dogmatically affirmed that "a Jesus who preached alternately in the manner of the Sermon on the Mount and of John xiv-xvi is a psychological impossibility". But in truth if Jesus was, as all the Gospels declare, the Son of God in the form of man, we must expect Him to sweep the whole range of truth from the moral precepts of the Sermon on the Mount to the profoundly spiritual teaching that He reserved for His disciples. If He was both God and man, He must have spoken in the tone of the Synoptists and in the tone of John.

We may proceed to examine other points of difference from the Synoptic narrative which are said to show that the Fourth Gospel could not have been written by John. a) In the Synoptic tradition, the Messiahship of Jesus was carefully hidden during His early ministry, while in John it is openly declared from the beginning. Here we must distinguish between the revelation and the recognition of His Messiahship. It is disclosed in the very beginning of the Synoptic story,—proclaimed by Gabriel, announced by John the Baptist, witnessed by evil spirits. In His first public discourse Jesus applied to Himself the words of Isa. lxi. 1, which were universally recognized as Messianic. From the beginning of His ministry He made use of Messianic titles, especially Son of Man.¹⁰³

The *recognition* of His Messiahship is apparently earlier in the Fourth Gospel than in the Synoptics, where the first explicit confession of it was made by Peter, Matt. xvi. 16, in the last year of Jesus' ministry. In John it was recognized and confessed from the beginning. But we must remember that the term Messiah represents very different

¹⁰³ See Warfield, *Op. cit.* p. 128.

conceptions, carnal and spiritual. The disciples, according to John, accepted Jesus at once as the Messiah in the sense in which as Jews they understood the term. But more intimate knowledge of Him led them in time to that higher conception which found expression in Peter's memorable words. For that spiritual conception a divine revelation was required. This is in keeping with John's use of the word *believe*, which sometimes signifies simple assent, and again denotes that trust in God which is the life of the soul.

b) It is said that there is a studied attempt to exalt John at the expense of Peter. If this is true, certainly it would raise grave doubts of the authorship of the Gospel in the minds of those who believe in the high character and inspiration of the Apostle. What are the facts? The Peter depicted in the Fourth Gospel is the same Peter with whom we have grown familiar in the Synoptic story,—ardent, impulsive, self-willed, needing restraint and rebuke, yet devoted to his Master, and holding the first place in the company of the Twelve. He is surnamed Cephas, the Rock, by Jesus. Andrew is known as Simon Peter's brother. He makes the great confession of Jesus' Messiahship in this Gospel as in Matthew, and at an earlier period of His ministry (vi. 68, 69). He defends Jesus in the garden, and John alone records his name. His denial is related by all the Gospels; John alone relates his confession and restoration. In the Synoptic narrative John is named 40 times, and Peter 64; in the Fourth Gospel the beloved disciple is named five times, and Peter 34. John does not obtrude himself, as we have seen, but appears only when the course of the narrative requires it. When they are named together, Peter is always first xviii. 15, xx. 2, xxi. 2. Upon what ground, then, is it asserted that the Fourth Gospel disparages Peter?

Upon three occasions, it is said, Peter is distinctly represented as inferior to John. 1) At the Last Supper John holds the place of honor, as he reclines in the bosom of Jesus. It may be true, as Westcott maintains, that the place

of honor was really held by Peter. In any case Peter appears throughout the scene as the leader of the Twelve. The beloved disciple appears only incidentally, while Peter is the central figure. And if John is represented as holding a place of peculiar intimacy with his Master, is it necessary to seek for some ulterior motive? May not facts count for something? And in a narrative so graphic and lifelike, may we not assume that the Gospel says so simply because it was true?

2) At the tomb of Jesus on the morning of the resurrection. But the case here is no stronger than before. If John was the first to reach the tomb, Peter was the first to enter. That John is said to have believed does not deny that Peter too believed, for the subsequent narrative bears abundant witness to his faith. John is speaking simply of his own experience.

3) At the sea of Tiberias (chap. xxi). But here again Peter takes the place of leader. He is named first. He says, I go a fishing, and the others follow. He leaps into the sea that he may be the first to greet the risen Lord. He draws the net to land. He is forgiven and restored, and made the chief shepherd of the flock. But it is said that while Peter is threatened with death, to John is given the promise of long life. Let us observe, however, that John expressly asserts that long life was not promised him. The words of the Master were simply conditional. "He said not". And moreover it is hard to see how long life, even if it were promised, should be a more signal mark of divine favor than the death by which Peter should glorify God.

The fact is that the character of Peter and his relation to Jesus, to the Twelve, and to John in particular, as portrayed in the Fourth Gospel, are in entire harmony with the Synoptic narrative.

c) It is said that in John Jesus is constantly represented as working miracles to manifest His glory, and they are termed signs; while in the earlier Gospels He expressly declared that no sign should be given. But if there is a

contradiction here, it attaches to the Synoptic story itself. Just before Jesus asserted, "no sign shall be given", He had cast out an evil spirit, and affirmed that the miracle was an indication that the kingdom of God was come (Matt. xii. 22-38). Evidently He did not mean that He would do no miracle, or that miracles should have no significance. His enemies refused to accept the miracles He had wrought, and demanded a sign of another sort, and that He refused to give.

d) It is affirmed that the Gospel is in several respects "a work of second-century controversy". It deals with questions which arose only "when the broad lines of Christian theology had been definitely laid down."¹⁰⁴ The discussions of Jesus with the Jews are altogether unlike those recorded by the Synoptists, deal with different questions and reflect the opinions of a later age. That there is a difference is true, though it is often magnified. When it is affirmed that "the controversy no longer turns on our Lord's attitude to the Law or the theocratic hopes",¹⁰⁵ we remember that the healing of an impotent man on the Sabbath was the occasion of the first attack of the Jews upon Jesus (v. 16), and that the anger kindled by this breach of the Law, as they conceived it, burned so fiercely that when He returned to Jerusalem after a long absence the attack was renewed (chap. vii). And it was this controversy regarding the Law which drew from Him the first explicit claim to equality with God which He made in presence of the Jews. And when we read that "the conflict between Jesus and the Jews in the Fourth Gospel comes to a head in the great Eucharistic discussion",¹⁰⁶ the simple answer is that the statement rests on a misapprehension of the sixth chapter of the Gospel. It is not directly concerned with the Eucharist, though it deals with the great spiritual truth which finds visible expression in the Eucharist. But the difference asserted between the Fourth Gospel and the

¹⁰⁴ Scott, *The Fourth Gospel*, pp. 70, 71.

¹⁰⁵ Scott, *Ibid.*

¹⁰⁶ Scott, p. 71.

Synoptic Gospels does exist. It is due in part to the fact that the scene of the Fourth Gospel is laid in Jerusalem, and still more to the fact that the Fourth Gospel treats of those profounder aspects of our Lord's teaching which were the last to be comprehended and the most difficult to set forth. We have here simply a specific illustration of the generic difference between John and the earlier record.

e) It is hard to understand what is meant by the remark of Mr. Scott that "in the Johannine discourses the element of teaching is conspicuously absent. Little is said by way of ethical precept or even of spiritual illumination".¹⁰⁷ Again we ask, Of what is he speaking? Surely not of the Gospel with which we are familiar, of which the ethical and spiritual teaching is the very soul. And in the same paragraph from which this passage is taken we read, "They (the words of Christ) convey more clearly and emphatically than actions could do the inner secret of his personality, proclaiming him to be one with the Father, the Light and Life of the world, the Bread which came down from heaven. . . . The divine nature imparted itself by means of them. They passed into the hearts of those who would receive them like the very breath of God, and were found to be spirit and life". If such power is ascribed to His words, what do they lack of ethical precept and spiritual illumination? The nature of God, the Person of the Saviour, the way of salvation through Him, regeneration, the Person and work of the Holy Spirit, the relation of believers to the Master and to one another, the life to come—all these high themes are treated here with unequaled clearness and power.

f) It is said that the Fourth Gospel is at variance with the others in its representation of John the Baptist. To what extent this Gospel contains a polemic against the followers of the Baptist we may inquire hereafter. The inferiority of the Baptist to Jesus is as clearly and decisively attested by the earlier evangelists as by John. He declared at the opening of his ministry, One cometh after me for

¹⁰⁷ P. 171.

whom I am not worthy to perform the most menial office. Three specific points of variance are alleged.

1) It is asked, If John saw the Spirit descend upon Jesus, as the Fourth Gospel represents, how could he afterward have fallen into doubt? And how could Jesus have commended his steadfastness? But it is obvious that the difficulty is not created by the Fourth Gospel, but belongs to the earlier record. There too he sees the Spirit descending upon Jesus, and recognizes in Him the Christ; yet a little later asks, "Art thou he that cometh, or look we for another?" (Matt. xi. 3). He who questions the possibility of such transition from faith to doubt knows little of the weakness of human nature, conspicuously illustrated in the story of Elijah. As in the case of Peter Jesus recognized the love underlying the denial, so in John He saw the faith beneath the doubt. That he asked the question showed his doubt; that he asked it *of Jesus* showed his faith.

2) The place of his ministry in the record. In the Synoptic narrative it precedes the ministry of Jesus; in John it coincides with it in part. But surely it is plain that the Judean ministry of Jesus, which John records, overlaps the ministry of the Baptist; while the Galilean ministry, which the Synoptists relate, followed it.

3) The contents of the Baptist's message. In the earlier Gospels he appears as a religious reformer, and the burden of his preaching is repentance; in John he is simply a witness to the Christ. But the Synoptists themselves declare that while he summoned men to repentance he told them of the Coming One before whom he was sent to prepare the way. When the Christ appeared, what should he do but point to Him, as the Fourth Gospel represents? The Synoptists record his ministry before the baptism of Jesus; John records his ministry after the baptism. Should the manifestation of the Christ have no effect upon his teaching? Then he cried, The Christ is coming, repent; now he cries, The Christ is come, behold.

g) That the resurrection of Lazarus is not recorded by the Synoptics is a real difficulty, of which no satisfactory

explanation has been given. In John it occupies a conspicuous place, and is the immediate occasion of the arrest and execution of Jesus. Yet there is no reference to it in the earlier Gospels. One method of dealing with the difficulty is to reject the narrative of John as unhistorical. Schmiedel¹⁰⁸ even regards it as due to the misunderstanding of a sermon on the parable of the rich man and Lazarus. If we assume that the Fourth Gospel is trustworthy, how may we account for the omission of this important narrative by the Synoptists? They must have known of it; how could they fail to recognize its importance, and give it a place in their narrative? The reasons commonly assigned are not satisfactory. It is said that they omit the resurrection because it occurred in Judea. But it was intimately connected with the closing scenes of Jesus' life, which they record; and if it really led up to His death how could they omit it? Nor is it reasonable to suppose that they pass it by for fear that they might endanger the lives of the family of Bethany. It is true that in the account of the anointing given by Matthew and Mark the names of the sisters and Lazarus are not recorded. But the house of Simon the leper would be sufficient to identify them in a place like Bethany. Moreover the facts were widely known, familiar to the Jews. And if the event was so important as John intimates, it is hard to see why the Gospels a generation later should hesitate to record it even if the name of Lazarus should be withheld. We know of no sufficient reason to justify the omission. But that is not to say that there is no reason. It is not rational to reject history otherwise trustworthy because it contains difficulties that we cannot solve.

h) It is affirmed that the real humanity of Jesus, so conspicuous in the Synoptic Gospels, is entirely wanting in John. The compassion, the sympathy, the tenderness, which form the charm of His character in the earlier narrative, have disappeared. He is concerned for His own honor and glory alone, and His miracles are no longer the

¹⁰⁸ *Op. cit.*, p. 112.

expression of His love for men, but simply evidences of His divine mission. His human nature is simply a phantom, an illusion, like the body which the Docetae ascribed to Him; an appearance to which there is no corresponding reality. It is true of course that the divinity of Jesus is more conspicuous in the Fourth Gospel, and the sign-quality of His miracles is more pronounced. But these are merely differences of degree. The denial of the true humanity of the Jesus of the Fourth Gospel is a notable illustration of that curious aloofness from life, that singular detachment from the common thought and experience of men, which pervades much of the theological literature of our time, especially that which comes from Germany. Mayne Reid, friend of my boyhood, was accustomed to speak contemptuously of closet naturalists, who discoursed learnedly upon the nature and habits of wild animals without ever setting eyes upon them. There are many closet critics, who set up purely subjective standards of judgment, and measure all things by their own moods and feelings. I do not like this, therefore it could not have happened. This does not appeal to me, therefore it cannot be of interest to any one. They set up their own tastes and prejudices against the common judgment of mankind, the experience of two thousand years; and deal with books as if they had no history, and had filled no place in the world except on the desk of the critic.

For example, Schmiedel remarks,¹⁰⁹ "When we consider further how limited a number of ideas are continually repeated in these discourses in a way which is felt to be quite monotonous and tedious even by very many of those who regard the Fourth Gospel with a kind of awe, we wonder the more how Jesus could have gone on talking in this way for two years without being left with no one at all to listen to him". Yet the world has been listening to these discourses for two thousand years, and never more intently and eagerly than to-day.

¹⁰⁹ *Op. cit.*, p. 74.

Again Schmiedel remarks,¹¹⁰ in discussing Jesus' style of speaking in John, "It was really difficult for a soul in anguish to derive any comfort from it". And again,¹¹¹ "The Fourth Gospel knows nothing and can know nothing of the great consolation which the Epistle to the Hebrews (ii. 18) gives to all such earthly pilgrims: 'because that he himself hath suffered, being tempted, he is able to succor them that are tempted.' " Yet to this Gospel men have turned for comfort and strength throughout all the centuries of the Church's history. The great leaders of every age have borne this witness,—Augustine, Luther, Calvin. On his death-bed John Knox said to his wife, "Go, read where I cast my first anchor"; upon which she read the seventeenth chapter of John's Gospel. And myriads of men and women in humble station have drawn from this book supplies of grace and help in time of need. Yet all this testimony is brushed aside. I do not care for the book, therefore it could not be of use to anyone.

The story of the resurrection of Lazarus is treated at length by Schmiedel. The Jews thought that the tears of Jesus showed His love for Lazarus, the love attested by the sisters and the evangelist. But the critic thinks otherwise. "The author of the Gospel has taken care to show that we may not, as a matter of fact, expect to find any genuinely human feeling in the Jesus of his story".¹¹² Yet in fact no passage in all the Scripture has brought Jesus nearer to the hearts of men in time of sorrow; and those words, "I am the resurrection and the life," have kindled the hope of immortality in human breasts beyond any other words that were ever spoken. He who does not feel what has stirred the hearts of men without number may well inquire whether the fault be not in himself. Let any man who questions the worth of this Gospel visit the homes of mourning, and he will soon discover whether the Jesus represented here is capable of speaking comfort to troubled hearts. Surely to

¹¹⁰ *Op. cit.*, p. 73.

¹¹¹ *Op. cit.*, p. 157.

¹¹² *Op. cit.*, p. 32.

disregard the witness of mankind in judging of the character, quality, effect of a book comes perilously near the modern unpardonable sin, of being unscientific.

It is pleasant to turn from the critical, even cynical, tone in which the fondest hopes and highest interests of mankind are often treated, to such a book as Prof. Drummond's *Johannine Thoughts*, of which he was kind enough to send me a copy. The chapter entitled "Lazarus" bears also the heading, *The Sympathy of Christ*, and we read, "His tears must have been tears of sympathy" (p. 122). And again, "To thousands of troubled hearts the chapters which record the intimate conversation between Jesus and his loved disciples have been a source of comfort and peace" (p. 155).

It must be granted, however, that the charge would be amply justified if certain modes of interpretation which have been recently put forward could be sustained. There would be little comfort in the Gospel if we should follow those who make of it a series of forced and frigid allegories. Some of those who are foremost in assailing the historical and critical trustworthiness of the early fathers are reviving some of the worst features of their systems, without the spiritual insight and fervor which redeem their writings from barrenness. They shun their virtues and imitate their defects. The most puerile conceits of Augustine and others are reproduced as the latest word of scholarship.¹¹³

Dr. Moffatt in his valuable *Introduction to the Literature of the New Testament* informs us that "the five husbands of iv. 19 are the five earlier deities of the Samaritan cultus . . . and *he whom thou now hast is not thy husband* is either Yahweh, who really belongs to Israel, or else Simon Magus, the contemporary idol of the Samaritans".¹¹⁴ Schmiedel tells us that the sick man at the pool of Bethesda represents the Jewish people, and the five porches the five books of Moses.¹¹⁵ The mother of Jesus represents

¹¹³ I have given many instances of Augustine's use of allegory in my article "Augustine as an Exegete", *Bibliotheca Sacra*, April, 1904.

¹¹⁴ P. 524.

¹¹⁵ *Op. cit.*, p. 99.

the ancient faith.¹¹⁶ The plain, simple narrative is resolved into a series of types and allegories, not drawn from the Gospel but imposed upon it. Allegory of course is not wanting in John, but it is used as everywhere in the New Testament with rare discretion, and we have no right to assume it where it is not plainly indicated. Even where the substantial truth of the narrative is admitted, to overlay it with allegory is to obscure the facts, to veil the true character of Jesus, to take Him out of relation to the common life of men. The history is thrust into the background. Facts give place to fancies, and in the interpretation of the Gospel every man is a law unto himself. In the course of our study, indeed, we are often reminded of the opening chapter of *Martin Chuzzlewit*, where the critical methods sometimes employed in modern exegesis are admirably represented. The words of Wendt are worth noting:¹¹⁷ "When we reflect how readily every sect of that age which had to do with the Old Testament—scribes of Palestine and philosophers of Alexandrine Judaism, a Paul and a writer to the Hebrews, and subapostolic Christianity likewise—resorted to allegory as a means for introducing new ideas into the old Scriptures, and making them appear to be registered there already, we must recognize the high significance of the fact that such allegorical interpretation of Scripture is as strange to the Johannine as to the Synoptic utterances of Jesus".

There are those who discover in the Fourth Gospel a church manifesto, of which one of the the most striking features is the large place given to the sacraments. This is properly reserved for consideration when we come to treat of the Purpose of the Gospel.

We are told that John appears in Gal. ii as a bigoted Jew, who believed that the gospel was sent to the chosen people alone. If that were true, surely John might learn something in the years that elapsed before the Gospel was writ-

¹¹⁶ Scott, *op. cit.*, p. 75.

¹¹⁷ *Gospel according to St. John*, p. 190.

ten. Peter and Paul were bigoted enough, yet they were converted: was John alone incapable of learning? But it is not true that John is represented in Galatians as a narrow-minded bigot. James and Peter and John recognized the divine commission of Paul, and gave him the right hand of fellowship, that he should go to the Gentiles and they to the circumcision. Each of them chose the sphere of labor for which he was best fitted, and all recognized that the work among Jews and Gentiles alike was ordained by God.

The relation of the Gospel to Gnosticism is an interesting and complicated theme. Here it must suffice to observe that though the incipient forms of Gnosticism are assailed in the Epistles of Paul; though John was a contemporary, and according to tradition an opponent, of Cerinthus; and though the Epistles which bear his name, proceeding certainly from the same school if not from the same hand as the Gospel, and of approximately the same date, evince the keenest abhorrence of that Docetism which was one of the main tenets of the system: yet there is no attack upon Gnosticism in the Fourth Gospel. Never do the opponents of Jesus assume the Gnostic position. Gnosticism does not appear in the Fourth Gospel, because the Gospel is true to the period of which it treats. There is no point of contact between the Gospel and Gnostic systems which is not amply accounted for upon the theory of the apostolic origin of the Gospel by the simple supposition that the Gnostics drew upon the Gospel for their material. Certainly if there is a polemic here it is singularly indirect and ineffective, for the later Gnostics contrived to find in the Gospel the basis of their teaching. There is nothing in the relation of the Gospel to Gnosticism which forbids us to believe that it was written by John the Apostle in the closing years of the first century.

Such is the evidence which constrains us to believe that the Fourth Gospel was written by John, the son of Zebedee, and the bosom friend of Jesus.

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THE WITNESS OF THE HOLY SPIRIT TO THE BIBLE.

The doctrine of the Witness of the Holy Spirit to the divine origin of the Bible, as taught by Calvin and by the Reformed and Lutheran theologians of the succeeding century, has fallen into an almost complete neglect. This is partly due to the error of identifying the Witness of the Spirit with the argument from Christian experience which is much used in modern Apologetics, but is also partly due to a mistaken mystical conception of its nature, and to the influence of the prevalent antisupernaturalism upon modern theological thought. It is worth while, therefore, to consider the nature, object, and apologetic value of the doctrine of the Witness of the Spirit to Scripture.

It should be noted at the outset that this is not an isolated truth, but a part of the saving work of the Holy Spirit in the application of Redemption, and that therefore it is closely related to the whole organism of Scripture truth. It is one aspect of the question as to the efficient cause and the ground of saving faith. It has, therefore, certain presuppositions which were clearly recognized and stated, especially by Calvin and by most of the great theologians, both Lutheran and Reformed, of the succeeding century. The chief of these presuppositions is that God can be known only by revelation. This is true of our natural knowledge of God. The origin and development of our knowledge of God is not a realization of God's self-consciousness in man, as pantheism conceives it; but is due to the self-revealing act on God's part in Creation by which He has made Himself manifest, creating man with a religious nature capable of seeing God in the works of His hands.

Furthermore, faith is conviction of truth grounded on evidence. In this broad sense it is not distinguished from knowledge. Its distinctive feature is that in faith the evi-

dence is not that of self-consciousness or reason, but consists in a testimony external or objective to our consciousness. Religious faith, therefore, must be grounded in the testimony of God. This is true in reference to the knowledge of God obtained from general revelation in Nature and man. We must rely on God's witness to Himself in the heart and in His Creation. This is just as true of a true or saving faith in God's Word.

In addition to this, it must be remembered that sin, obscuring and distorting our natural knowledge of God, and darkening man's heart or mind, has rendered him incapable of seeing God in His works, and no less incapable of truly seeing Him in the special revelation in Scripture by which He has restored and completed His revelation of Himself. There is need, therefore, of a complete renewal and illumination of the sinner in order to the exercise of saving faith in God and in His Word. Saving faith, like all truly religious faith, must rest on God's testimony and presupposes man's capacity to recognize the testimony as from God.

It is in accordance with these fundamental truths that the old Protestant theologians asserted that the Bible is its own witness because God speaks in it. This is not reasoning in a circle. It does not mean that we believe the Bible to be of God because God says so in it, and we believe that it is He who says so because the Bible is His word. It means simply that the Bible is self-witnessing; that it bears in itself the marks of its divine origin if we have the eye of faith to see them. This can be seen from the fact that the Bible demands faith from every one to whom it comes with its message. Its demand for faith is not limited to those capable of weighing the external evidence for its divine origin. The ground of such faith, therefore, must be ultimately the self-evidencing character of the Bible. It follows also from what has been said, and it was fully recognized by the old Protestant theologians, that doubt or unbelief as to the divine origin and authority of Scripture, is not due to any deficiency in or want of objective evidence, but

to the condition of heart of sinful man. This is not only the teaching of Scripture, it is proved by the fact that the same evidence for the Bible which convinces one man, fails to convince another, and by the further fact that the same amount of evidence may fail to convince a man at one time and yet later produce a complete conviction.

All these truths are taught in Scripture as well as by experience. Sin with its obscuration of our religious knowledge is conceived of as a power of darkness which rules over this sinful world, and the Gospel revelation by contrast is called light. This contrast is always represented as fundamental and ineradicable by natural means so that the transition from darkness to light is only by means of supernatural revelation and supernatural illumination. Darkness, then, in the Old Testament is not only used in a quasi-objective sense to depict the misery, estrangement from God, and want of all true knowledge of God which characterized the world before the advent of Christ and the revelation of God which He made, so that Christ's coming was a light to the world (Isa. ix. 1 [2]; lx. 2), but also expresses the ignorance or spiritual blindness of sinful man apart from inward illumination (Job v. 14; xxxvii. 19). This is not a mere absence of light, nor a merely negative use of the term darkness, as where it represents the essential unknowableness of God (Deut. v. 22; Psal. xcvi. 2), but is a positive condition of the wicked (1 Sam. ii. 9), and a penal infliction (Deut. xxviii. 29; Job. v. 14).

In the New Testament we find the same quasi-objective use of the term to express the dense ignorance of God which spreads over the earth apart from the revelation of God in Christ and the light of the Gospel, so that Christ is the light of the world, and the Gospel a light which shines in a dark place (Jn. i. 5; 2 Pet. i. 19 etc.), and also the same subjective sense of the term which denotes the spiritual blindness of the sinner. In the teaching of Jesus as recorded in the Synoptists, the term is most frequently used in an eschatological sense to denote the mental and spiritual

condition of those in the state of future punishment. In the Gospel of John, however, it is a term denoting the dense ignorance which is totally unable to see the divine revelation of light which has always shone and still shines into it from the Logos and from the Incarnate Word (Jn. i. 5). In this sense Christ is come as a light into the darkness of the world (Jn. xii. 46). But the condition of spiritual blindness of the individual apart from the inward spiritual illumination which Jesus gives, is set forth when a walk in darkness is contrasted with possession of the light of life. Here the light is that by which true life is obtained. It is the life-giving inward light which Jesus gives the darkened soul. And by contrast the darkness is spiritual blindness (Jn. viii. 12). Paul also uses the term darkness to denote the spiritual blindness of the natural man. Before God creatively illuminates the mind, this darkness is as dense as that of the outer world at Creation before God said "let there be light" (2 Cor. iv. 6). It is therefore represented as a power which has authority to rule over men and from which God must deliver them (Col. i. 13). It affects man's whole understanding or mind so that the Gentiles are described as darkened in their understanding. In this state they are alienated from God, and this is due to the ignorance and hardness of heart which always accompany this darkness or spiritual blindness (Eph. iv. 17, 18). It is, therefore, a spiritual blindness due to sin, and is so characteristic of the condition of the natural man that Paul describes the former condition of his readers absolutely as darkness (Eph. v. 8). This is a condition of hardness or stubborn resistance of the truth of the Gospel, a condition of blindness wrought by sin (Eph. iv. 18; 2 Cor. iv. 4). According to Peter this is a condition out of which man can come to the light of the Gospel only by an effectual call from God (1 Pet. ii. 9).

In consequence of this spiritual blindness the natural man i.e. the unregenerate man, is unable to receive the revelation made by the Spirit through the Apostles (1 Cor.

ii. 14ff). In this context Paul says that he relied for success in his preaching of the Gospel, not on man's wisdom, but on the demonstration of the Spirit, in order that the faith of the Corinthians might not rest on the wisdom of man, but on the power of God. The reason for this is because the unregenerate man does not receive the things of the Spirit, and cannot receive them because they are spiritually discerned. The regenerate man, on the other hand, does receive these things, and the reason for this is that the former has not and the latter has spiritual insight or discernment. Moreover Paul here teaches that this spiritual discernment consists in the apprehension of the religious value, truth, and divine origin of the doctrines discerned, and that it is due to the operation of the Spirit of God upon the heart. And in the preceding chapter the Apostle asserts that the very same Gospel with the same amount of external attestation, was an offense to the Jew and foolishness to the Greeks, but to those who were inwardly and effectually called it was the wisdom and the power of God (1 Cor. i. 23, 24). Hence, as we have seen, if this Gospel be hid i.e. its truth and saving efficacy unrecognized, it is not for lack of evidence, but because men are lost and blinded by sin (2 Cor. iv. 4).

Consequently one important aspect of the work of Regeneration is an illuminating action of God's Spirit on man's heart or mind, removing the spiritual blindness. In the earlier parts of the Old Testament it is the work of God's Spirit as the source of life in the cosmos and of supernatural power in the theocratic leaders, that is most prominent. In the Psalms and Isaiah, however, the Spirit of God is represented as dwelling in the individual believer as the source of an ethical change. This is clearly the case in *Psa. li.* where David prays for the creation of a new heart and the renewal of a right spirit within him, and prays God not to take the Spirit of Holiness from him. The Holy Spirit was present in Israel through Moses so that in their rebelliousness they grieved Him (*Isa. lxiii.*

10f). This inward work and presence of God's Spirit, however, is chiefly characteristic of the Messianic times. The new Church is to be a spiritual Church (Isa. xlv. 3; lix. 21; Ezek. xxxix. 29), His continued presence being the great blessing of the coming Messianic age (Isa. lix. 21). He is the source of spiritual life to God's people (Ezek. xxxvii. 14), and His universal outpouring and influence will mark the Messianic age (Joel ii. 28-32).¹ In all this, however, the illuminating activity of the Spirit in removing the blindness due to sin is not specifically mentioned. But that this is part of the saving work of God in man's heart is made perfectly clear where the Psalmist prays that God will illumine his eyes lest he sleep the sleep of death (Psa. xiii. 4 [3]), and especially where he prays that God would open his eyes that he might behold wondrous things out of His law (Psa. cxix. 18); so that, though he believed that the entrance of God's word gives light to the soul (verse 130), this can only be through the opening of the blind eyes. Hence to be "taught of the Lord" (Isa. liv. 13) and to "know the Lord" (Jer. xxxi. 34) refer to this saving knowledge which results from the illuminating work of God in the soul. It is this same inward work of spiritual enlightenment which Isaiah predicted that the Messiah would accomplish for His people (Isa. xlii. 7), and which was fulfilled when Jesus came as the Light of the World.

When we turn to the New Testament we find that this enlightening work of the Spirit is most fully developed, the saving work of the Spirit in the individual being characteristic of the New Testament doctrine of the Holy Spirit in contrast to that of the Old Testament. This is not made explicit in the Synoptic Gospels, though they evidently contain clear intimations of this truth. Jesus' miracles of healing were more than signs of His Messiahship and Deity; they were symbolical of His power to heal the terrible disease of sin. The healing of the blind man as recorded in

¹ Oehler, *O. T. Theology*, pp. 507, 508; B. B. Warfield, "The Spirit of God in the Old Testament," *PRES. AND REF. REVIEW*, VI, pp. 665-687.

Mark and Luke teaches the supernatural power of Jesus to open the blind eyes of the soul (Mk. viii. 22-26; Lk. xviii. 35-43). In the latter instance (ver. 42) the answer of Jesus to the blind man that his faith had saved him, indicated the deeper than physical healing that the Saviour wrought. Another indication of the truth that mere external evidence will not convince a spiritually blind heart is seen in the fact that Jesus would do no mighty works to convince men of His claims when there was a sinful opposition of the heart to Himself. Moreover He taught in the Parable of the Rich man and Lazarus that unbelief in reference to the Old Testament was not due to any want of evidence, nor could it be removed by any additional external proof (Lk. xvi. 31). The knowledge of the mysteries of the Kingdom of Heaven is not a natural possession of man, but a gift of God (Mt. xiii. 11); and the same thing is true in regard to the recognition of Jesus' Messiahship and Deity, as our Lord's words to Peter at Caesarea Philippi clearly show (Mt. xvi. 17). The great revealing work of Christ, as set forth in Mt. xi. 25ff, clearly cannot be limited to the revelation of God in Jesus' Person and life and teaching, but must include His lifegiving touch on the sinner's heart by which alone His objective revelation of God is made effective.

It is, however, in our Lord's teaching as recorded in the Gospel of John that this truth is most fully and richly developed. In the earlier chapters the Holy Spirit is represented as the source of regeneration and spiritual life. But in the third chapter there is a hint that this involves an enlightening of the mind. Nicodemus says that he knows that Jesus is a teacher come from God, and it was in reply to this statement that Jesus set forth the necessity of the new birth from God's Spirit, implying that a true recognition of Himself as a teacher is possible only to one who is born anew by the Spirit (Jn. iii. 3ff). But it is in the fourteenth, fifteenth, and sixteenth chapters that the revealing and enlightening work of the Spirit is most fully

expounded. The departure of Jesus to the Father is as momentous in the history of Redemption as was His Advent. His revealing and saving work, He teaches, is to be carried on by the Spirit who is "another Paraclete", to take Christ's place and carry on His work; or more accurately Christ is to be present in His Church by the Spirit, especially as the Spirit of truth (Jn. xiv. 26; xv. 26; xvi. 12ff). The Spirit is to glorify Christ by completing His revelation, and by guiding the Church into all truth. These promises include not only the completion of the organism of special revelation through the Apostolic revelation, but also the spiritual illumination of the Christian Church through the ages. It is, moreover, "the things of Christ" and not new truths which are the object of the Spirit's witness. He does not speak from Himself but is a witness to the truth which is Christ Himself. The work of the Spirit in this respect, therefore, is a supernatural one, removing the blindness of sin, and its object or objective content is the "things of Christ" or the Gospel.

Paul develops fully this teaching of Jesus. Jesus by His Resurrection becomes the exalted Lord, the "quickening Spirit" (*πνεῦμα ζωοποιόν* 1 Cor. xv. 45), and the source of spiritual light as well as life (2 Cor. iii. 16f). According to Paul neither the law of Moses nor even the Gospel of Christ can remove the darkness of mind due to sin (2 Cor. iii. 12 ff). When the Spirit is given as the power of a new supernatural life, then it is light within as well as without. The Spirit removes the veil of blindness on the sinner's heart. In the fourth chapter this same supernatural power is referred to God. This is to emphasize its essentially creative nature. God, who at the Creation when the world was in physical darkness, said "Light shall shine out of darkness", has shined in the same creative or supernatural way in the hearts of Christians, so that they can recognize God's glory in Christ (2 Cor. iv. 6); which glory shines in the face of Christ far more brightly than on Moses' face (iii. 7). He who cannot see this light has been

blinded by sin (iv. 3f) so that the failure to see the glorious light is not due to defect of light but defect of vision. Here the reference is probably to Paul's conversion, but not exclusively nor to what was peculiar to it; but rather to what is common to all believers (*ἐν ταῖς καρδίαις ἡμῶν*). In Gal. i. 15f Paul indeed speaks of an inner revelation of Christ to him, but here he refers rather to his authoritative knowledge of the Gospel which he had as an Apostle, as is also the case in 1 Cor. ii. 10.

The Spirit of the Lord is therefore for Paul the source not only of spiritual life but of saving knowledge of the truth. The need of this spiritual illumination according to Paul, as we saw, lies in the blindness of the natural man to divine things (1 Cor. ii. 6-16), so that Christ crucified is foolishness to him and yet the power of God to those effectually called (1 Cor. i. 23f). Moreover, the Spirit which discloses the mystery of the Gospel to the Apostles (Eph. iii. 5), is also the Spirit who illumines all Christians. Where the Spirit comes, therefore, Christians are enlightened in the "eyes of their heart", i.e. spiritually illumined, to know God and comprehend their glorious hope and the greatness of God's power in them (Eph. i. 18-23). The prayer, moreover, in Eph. iii. 16-19 for strengthening by the Spirit is for the purpose of this spiritual knowledge. The Gospel is a mystery i.e. something which needs to be disclosed, and even when disclosed, man, who is blinded by sin, cannot comprehend it until he has been spiritually enlightened. This great truth which Paul thus fully set forth in the Epistles to the Corinthians and Ephesians, was in the Apostle's mind from the first, for he refers to the same truth in his earliest Epistle when he writes that his Gospel came to the Thessalonian Christians not only in word but in power and in the Holy Spirit (1 Thess. i. 5).

The same truth is taught by Peter. It is true that he speaks of our being born again by God's Word, but this is only a familiar figure in which the instrumental cause is spoken of as if it were the efficient cause of this great change. The change from spiritual darkness to spiritual

light is clearly affirmed to be due to an efficient call from God (1 Pet. ii. 9). And what is true of Peter is true also of John. The anointing with the Holy Spirit gives knowledge (1 Jn. ii. 20) and the Spirit continues with the Christian as a guide to truth (ii. 21). It is by the Spirit that we know that Christ abideth in us (iii. 24; iv. 13). The Spirit, moreover, bears witness to Christ (v. 6ff.), while faith in Jesus' Messiahship is the consequence of the new birth from God (v. 1).

It is in accordance with this that true or saving faith, or what the old theologians called *fides divina*, is a gift of God or divinely wrought. It is not an arbitrary act of the soul which can be performed at will; and such is the state of man's heart that, though normally it could not be withheld upon sufficient evidence, the presence of adequate evidence does not produce it. This is because unbelief, according to Christ's teaching, springs from finding in Himself a cause of offence (*σκάνδαλον* Mt. xiii. 57; xxvi. 31), which in turn springs from a hostility of the heart to Himself. Saving faith, therefore, is impossible without a total change of heart or regeneration. Jesus, therefore, prayed for Peter that his faith should not fail, thereby acknowledging that it is a gift of God; the Apostles prayed that the Lord would increase their faith (Lk. xvii. 5); and Jesus told Peter that his faith in His Messiahship and Deity rested on an inward revealing act of the Father. In the Gospel of John this is brought out more fully. Unbelief is a sin because it shows an attitude of hostility to God and Christ, and faith likewise discloses a state of the heart, a "being of the truth" (Jn. xviii. 37), a "hearing and learning of the Father" (Jn. vi. 45). Consequently only he that is drawn by the Father can come to Christ (Jn. vi. 44), and this "coming" or faith is the Father's gift (Jn. vi. 65). Faith is the gift of God's grace and only follows a complete change of heart.

Paul also, although he does not in so many words ascribe the producing of faith to the Holy Spirit except perhaps in 2 Cor. iv. 13 and Eph. ii. 8, nevertheless speaks of

a power of God which works in man before he reaches true faith (Col. ii. 12). The preaching of the Gospel, moreover, is the power of God to those effectually called, and foolishness to those without this call (1 Cor. i. 23f); and the preaching of the Apostle was in the demonstration and power of the Spirit, so that the faith of his hearers depended not on human wisdom or arguments but on the power of God (1 Cor. ii. 5). It is by God's Spirit alone that we can confess Jesus as Lord, and no man can truly call him Lord without the Spirit's power (1 Cor. xii. 3). Similarly, according to the Apostle John, faith in the Messiahship of Jesus is the result of being "born of God" (1 Jn. v. 1).

The Bible, then, teaches that because of the darkness of the world due to sin which has marred God's image in man and Nature, God has made a special revelation of Himself in an objective and supernatural manner, which revelation culminates in Jesus Christ and the Apostolic interpretation of His Person and work. This is a light to the world. It is self-evidencing and bears the marks of its divine origin. But sin-blinded man, just because his religious sense is injured and his heart and mind darkened by sin, cannot see God in His Word or come to any experimental knowledge of Him through the revelation it makes. The Holy Spirit in regeneration, therefore, must enlighten the mind, renew man's whole nature, and give him spiritual light, thus enabling and moving him to recognize the marks of God in His Word. This action of the Spirit is therefore internal, supernatural and hence objective to man's consciousness. But it communicates no new truth; it simply enables us to exercise saving faith in God, in Christ, and in God's Word. It therefore gives us not only an ability to believe, but also a certitude of faith, not only in our own sonship, as Paul teaches (Rom. viii. 16), but in the deity of Jesus and the divine origin of His Gospel and of God's Word.²

² On the whole subject of the Scripture doctrine of the enlightening work of the Holy Spirit, besides the general works on Biblical Theology, see the following which discuss the subject briefly: Buchanan,

The Witness of the Holy Spirit to the Bible, then, is not something standing apart and isolated from the life of faith; it is a part of the inward enlightening work of the Spirit which we have briefly set forth, and of precisely the same nature. It is of importance to understand the nature and value of this truth, because it has fallen into neglect, or else has been misunderstood, and so laid open to criticism.

This particular application of the doctrine of the Spirit's work was first adequately developed by Calvin, and by him handed on to the theologians of the succeeding century of both the Reformed and Lutheran branches of Protestantism, though in the Lutheran theology it found full treatment only in the seventeenth century. When rightly conceived it will be seen to be a truth of fundamental importance in relation to such great questions as the origin and certitude of faith.

It is necessary, however, to guard it from misconceptions. It was no less acute a thinker than Strauss³ who affirmed that in this doctrine the Protestant system found a standpoint for faith independent of the fallible judgment of the Church and of the unstable judgment of the individual subject of faith. But because Strauss conceived of the Spirit's witness in a mystical way as being the communication to man of a new truth separate from the Bible, i. e. the proposition that the Bible is God's word, he thought the doctrine open to criticism and held that in adhering to it the Protestant theology unavoidably abandons its position in regard to the authority of Scripture, and turns aside into Mysticism or Rationalism. If, he says, this Witness of the Spirit to the divine origin of the Bible is the communication

The Holy Spirit, pp. 88-III; Kuyper, *The Work of the Holy Spirit*, p. 152; Beversluis, *De heilige Geest en zijne Werkingen*, pp. 407-4II, 470; Gloël, *Der heilige Geist in der Heilsverkündigung des Paulus*: pp. 287-300; Nösgen, *Wesen und Wirken des heiligen Geistes*, II, pp. 40-46; Swete, *The Holy Spirit in the New Testament*, pp. 152f, 179, 233. Also works on the theology of the Gospel of John, such as B. Weiss, *Johann. Lehrbegriff*, pp. 285ff; E. F. Scott, *The Fourth Gospel, Its Purpose and Theology*, pp. 254f, 338, 349.

³ Strauss, *Die Christliche Glaubenslehre*, I. 130ff.

of a truth to man, i.e. that the Bible is God's word, then this new truth revealed becomes the fundamental thing, and it itself must require support. Who shall certify to us that this truth really is from God? Either another witness of the same kind is necessary, in which case we have the *regressus ad infinitum* of Mysticism; or else the human mind is supposed simply to recognize the truth revealed as appealing to it, in which case faith depends solely on ourselves and we fall ultimately into Rationalism. This criticism is acute, and is valid against the doctrine of the Witness of the Spirit to the Bible as Strauss conceived it i.e. as giving a "content" of truth apart from the Bible itself. It is necessary, therefore, to understand the nature of this Witness, especially since pretty generally in modern times either Strauss' misconception has been repeated, or else the Witness of the Spirit has been confounded with the argument from Christian experience.

Turning then to the nature of this Witness of the Holy Spirit to the Bible, it should be noted first that it is not the direct communication to the Christian by the Holy Spirit of a truth or proposition, as for example that the Bible is the Word of God. This is really a form of Mysticism. Such a view is not implied in the Scripture teaching as it has been set forth, nor is there any such promise in the Scripture concerning the work of the Spirit. This conception of the Witness of the Spirit would make it analogous to the idea of Revelation in the case of the Prophets and Apostles who received communications of truth directly from God. It would, then, itself require to be authenticated, and consequently we would have a never-ending chain of revelations, as Strauss pointed out. In addition to this difficulty, this view by making faith depend upon the new truth revealed, would subordinate the Scriptures to this new revelation, and fail to recognize the self-evidencing character of the Bible. It therefore cuts the knot, and fails to untie it. None of the old Protestant theologians conceived of the Witness of the Spirit in this way. All em-

phasized the self-evidencing character of the Scripture which they assert is *αὐτόπιστος*. Calvin especially devotes a whole chapter⁴ to criticising the Anabaptists, and points out that the Word is the instrument of the Spirit who uses the Word and confirms it, but reveals no new truth,⁵ so that the Witness of the Spirit confirms the Scriptures and does not supercede them.

Neither is this Witness of the Spirit an influence which causes to emerge in our consciousness a blind or ungrounded conviction that the Bible is the Word of God. Faith is a conviction which is grounded on evidence. If the evidence be lacking—i.e. evidence which at least is valid for the subject of the faith—the conviction will not emerge. The opening of the blind eyes of the soul is in order to an act of vision which terminates on an object viz. the Bible with its marks of divine origin. It is not a blind or vague feeling that the Bible is from God; it is rather an intuitive or immediate perception of the marks of God's authorship which are upon the face of the Scripture. The view of the Witness of the Spirit which we are criticising, moreover, fails entirely to take account of the fact that the Bible is its own witness, that it bears upon itself the marks of its divine origin, and that the ultimate reason or ground of faith is this fact that God speaks to us through the Scripture. All that is required is that the veil shall be removed from our eyes in order that we may see God in the Scripture, and it is this removal of the blinding effects of sin which takes place in regeneration, which constitutes the Witness of the

⁴ Calvin, *Institutes*, I, 9.

⁵ *Ibid.* I, 9:3. Cf. also I, 9:1 "The Office of the Spirit which is promised to us is not to feign new and unheard of revelations, or to coin a new system of doctrine, which would draw us away from the received doctrine of the Gospel, but to seal to our minds the same doctrine which the Gospel delivers". In I, 7:5 Calvin, it is true, speaks of a "sense" which can be produced by "nothing short of a revelation from heaven". But this, as Dr. Warfield says, is only to describe its "heavenly source"; not its mode or nature. Cf. B. B. Warfield, "Calvin's Doctrine of the Knowledge of God", *PRINCETON THEOLOGICAL REVIEW*, VII, pp. 219-324. It confirms the Scriptures according to Calvin, it does not supercede them. Cf. also, I, 9:3.

Holy Spirit. This agrees with what we have seen to be the teaching of Scripture which uniformly represents the enlightening work of the Spirit as an opening of the eyes of the soul for an act of objective vision, and not a mere subjective impression.

This, moreover, is the uniform teaching of the old Protestant theologians. All alike emphasized the fact that the Bible is self-evidencing or *αὐτόπιστος* as they called it. Calvin laid the greatest emphasis upon this point. He taught that the Scripture bears on its face the marks of its divine origin so that when our eyes are opened we recognize this clear evidence as we would immediately distinguish between white and black or a sweet and bitter taste.⁶ In precisely the same sense all the Reformed and Lutheran theologians taught that the Scripture bears the marks of its own credibility and is *αὐτόπιστος*.⁷

⁶ Calvin, *Institutes* I, 7:2—"But if any one should inquire 'How shall we be persuaded of its divine origin, unless we have recourse to the decree of the Church?' this is just as if anyone should inquire, 'How shall we learn to distinguish light from darkness, white from black, sweet from bitter?'. For the Scripture exhibits as clear evidence of its truth, as white and black things do of their colour; or sweet and bitter things of their taste."

⁷ Cf. Polanus, *Syntagma Theol.* I, 14. Piscator, *Aph. Doct. Christ.* p. 16 asserts that it is the result of the Witness of the Spirit that the Scripture shows itself as self-evidencing or *αὐτόπιστος*. Ursinus, *Loci*, pp. 436ff regards the Witness as enabling us to recognize the marks of God in the Scripture. Zanchius, *Op.* VIII, 332-334 says that the deity of the Scripture shines from its pages like the sun even though we are so spiritually blind that we cannot see it. Maresius, *Systema*, pp. 11, 12, lays emphasis on the fact that the testimony of the Spirit is not a blind one apart from the marks of God in the Scripture. Maccovius, *Loci Com.* pp. 27, 28 asserts the same thing; and Heidegger, *Corp. Theol.* II, 14, expressly says that the Witness is not a "bare persuasion" without any grounds—"Testimonium illud Spiritus S. non est nuda persuasio animi, quae fallaciae obnoxia esse queat, vel motus cordis irrationabilis, qualem enthusiastae pro divino venditant: sed est fulgor et splendor eius in tenebrosis cordibus nostris, ministrans nobis illuminationem cognitionis gloriae Dei in facie Jesu Christi (2 Cor. IV 6), ut ita remotis naturalibus obstaculis omnem excellentiam et divitias verbi divini introspicere valeamus." Likewise the Lutheran theologians, although they conceived of the nature of the Witness of the Spirit somewhat differently from the Reformed theologians, agreed

The Witness of the Spirit, therefore, is not mystical either in the sense that it consists in the immediate revelation of a truth or proposition to the mind concerning the Scripture, or in the sense that it causes the emergence of a blind, irrational, or ungrounded conviction. The marks of God are in the Bible, and the want of faith is due to the effects of sin on the mind, blinding it to these marks; it is not due to any want of evidence. Consequently when spiritual blindness is removed, the marks or criteria constitute valid grounds of faith.

But if the Witness of the Spirit is not mystical in either of the above senses, it is nevertheless objective to the subject of faith, and is not to be confused or identified with the argument from Christian experience, or the witness of experience to the divine origin of Christianity and the Bible. The Spirit of God by means of the Word of God does produce in the Christian an experience of salvation through Christ, which experience is inexplicable apart from the Word, is congruous with the Word, and so testifies to the Bible that it is of divine origin, the very word of God. By many theologians, especially in modern times, the Witness of the Spirit to the Bible has been identified with this argument from Christian experience. This argument has assumed several forms, but in every case the argument is of the nature of an inference from Christian experience to its cause. In its lowest form it eliminates the supernatural work of the Holy Spirit altogether, and simply argues for the divine origin of Christianity from its effects in bettering man ethically. This was the view taken by the old Rationalists. Semler argued for the divine origin of Scripture simply because it improves man, and the view of Less was practically the same.⁸ Not unlike this position of the old

that it does not produce a blind conviction, and that the Scripture is self-evidencing; Gerhard, *Loci Theol.* II speaks of the Scripture as *αὐτόπιστος* and "winning faith by virtue of their own excellence". Cf. also Baier, *Compend. Theol.* Pos. 80. Quenstedt, *Theol. Didact. Polem.* I, 140, also teaches the same thing.

⁸Less, *Ueber die Religion, ihre Geschichte und Bestätigung*² Bd. ii. pp. 117 f. Less says that everyone who tests or tries Christianity will

Rationalists is that of those members of the Ritschlian school who deny all immediate and supernatural influence of the exalted Christ or of the Spirit upon the heart, and having thus eliminated every transcendent element in the genesis of faith, seek to explain it simply from the influence of the historical Jesus. Thus Herrmann asserts that the personal power of goodness works upon us through Jesus as He lived on earth, and through Him we believe in God. The certitude of our faith in God is thus due to the moral influence upon us of the historical Jesus. Herrmann's view was also advocated by Gottschick and Rade.⁹

This argument for Christianity and this account of the genesis of faith is a denial of the truth of the Witness of the Holy Spirit. It substitutes for the supernatural power of the Spirit, the ethical and religious effect of the truths of Christianity, as in the old Rationalism, or of the so-called historical Jesus, as in the left wing of the Ritschlian school. It rests upon a Pelagian view of sin and man's condition, and leaves wholly unexplained the fact that Jesus and the Gospel is foolishness to one man and the power of God unto salvation to another. Since it totally neglects the blinding power of sin, it is wholly inadequate as an explanation of the genesis of faith.

There is, however, a higher form of the argument from Christian experience, which has often been identified with the Witness of the Spirit. It admits the supernatural influence of the Holy Spirit upon the heart in producing

find an improvement and peace and happiness. Less calls this a witness of the Spirit, but prefers to call it an argument from experience. Consequently many Rationalists like Wegscheider rejected the doctrine altogether. On the Rationalists cf. Klaiber, "Die Lehre der altprotestantischen Dogmatiker von dem Testimonium Spiritus Sancti, und ihre dogmatische Bedeutung, *Jahrbuecher für deutsche Theol.* ii. 1857, p. 22.

⁹ Herrmann, *Der Verkehr des Christen mit Gott*; also *Gewissheit des Glaubens*², 59; Gottschick, *Die Kirchlichkeit der sog. Kircklichen Theologie*; Rade, "Der rechte Christliche Glaube," *Christl. Welt*. 1892, Nr. 1. For an account and criticism of the Ritschlian Theologians vid. Köstlin, *Die Begründung unserer sittlich-religiösen Ueberzeugung*. pp. 97ff.

Christian experience, and finds in this experience what it terms a Witness of the Spirit to the divine origin of God's Word. The Spirit by means of the Word produces in the Christian an experience of salvation, which experience is due to the hearing of the Word, is congruous with the Word, and which therefore witnesses to the truth, and so to the divine origin of the Bible. This is a valid argument, but quite distinct from the Witness of the Holy Spirit. Some of the modern theologians who have developed this argument have not fallen into the mistake of identifying it with the Witness of the Spirit, as for example Köstlin.¹⁰ By many, however, the doctrine of the Witness of the Spirit has been reduced to this argument from Christian experience. This was done in the eighteenth century by the Supra-naturalists and the Rationalists. Thus Baumgarten¹¹ says that there is a twofold experience from which we infer the divine origin of Scripture; first an experience of the truth of the main content of Scripture by means of the agreement of the Scripture descriptions of states of the soul with our own, and by means of our attaining to an end not otherwise attainable when we accept the Bible way of salvation; and secondly an immediate experience of the power of the Bible on our souls. We argue from this by inference that the Bible is true and so must be divine in origin since no human book has any such witness to it. This argument from experience which has been developed in modern times by such theologians as Frank, Köstlin, and Ihmels, has by a number of theologians been identified with the Witness of the Holy Spirit.¹²

¹⁰ Köstlin, *op. cit.*, pp. 100 ff.

¹¹ Baumgarten, *Dogmatik*, pp. 120 ff.

¹² H. Cremer, *Realency. f. prot. Theol. u. Kirche*, vi. p. 760: "Dies ist das testimonium Spiritus S., die kirchliche und individuelle Erfahrung von der Bedeutung der heil. Schrift. Sie bezieht sich auf die Schrift als ganzes". Precisely the same reduction of the testimony of the Holy Spirit to the argument from experience is found in the Article on this subject by Wiesinger, "Ich Glaube an den heiligen Geist", *Neue Kirchliche Zeitschrift*, ix. 1898, pp. 763-787; *vid.* especially pp. 778, 779: "Ist es der vom Geiste gewirkte Glaube an Jesum Christum, in dem wir

This argument from Christian experience is a valid argument for the divine origin of Christianity and the Bible, but is quite distinct from the Witness of the Spirit to the Bible. The identification of the two confuses the question of the grounds of faith with that of the origin of faith. Christian experience depends upon or grows out of a saving faith the doctrinal content of which is given by the Christian revelation in the Bible. Christian experience, therefore, presupposes a faith in this revelation and cannot give rise to such faith. The Witness of the Spirit is not one among several grounds of faith. It lies back of all such grounds as the efficient cause of the genesis of faith, enabling us to be convinced by the grounds of faith as we otherwise would not be. Christian experience on the other hand, may be a reason for faith after such faith has arisen; it cannot give rise to it since it presupposes saving faith. The distinctly Christian experiences of the transformation of life, pardon, peace, divine sonship, and sanctification—all these are produced in an instrumental sense by God's Word, and are nourished by the Word, and so witness to the saving power and hence the divine origin of the Word; but these experiences are all consequences of the faith to which the Witness of the Spirit gives rise.

Moreover this testimony of Christian experience to the Bible is not an objective witness of God to us; it is the witness of our own hearts to God's Word. It is not the Spirit bearing witness with our spirit, but the testimony of our renewed heart and experience to the Word which nourishes it. It rests moreover on an inference from our experience to the Bible as its source, and has not, therefore,

die Gnade Gottes und des ewigen Lebens gewiss geworden sind, so sind wir ebendamit auch der Schrift, sofern sie uns diese Heilsbotschaft vermittelt, gewiss". This also seems to have been the form in which the doctrine was revived in Holland, after its rejection by the Rationalists, by Scholten; *vid.* Van Oostersee, *Christian Dogmatics*, i, p. 152. In America a view similar to that of Cremer and Wiesinger has been given in the Article by Dr. John De Witt, "The Testimony of the Holy Spirit to the Bible", *PRESB. AND REFORMED REV.* 1895, pp. 69-85.

the immediate character of the recognition of the divine origin of God's Word which results from the Witness of the Spirit. Although the soul may seem to possess an immediate certitude of the divine origin of the Bible, if we look only to the argument from Christian experience a syllogism will be seen to underly it, viz. the Christian is certain that his new life is from God, and he is certain that it is from the Scripture, so that he is therefore certain that the Scripture is from God. And since this witness of experience is thus subjective in character, faith is made to rest upon the experiences of the soul rather than upon the marks of divine origin in God's Word and this objective testimony of God Himself which is the ultimate ground of true faith and Christian certitude.

There is still another view of the Witness of the Spirit to the Bible which, though it endeavors to hold to the objective character of this witness as from the Holy Ghost, and not from man's experience, nevertheless resembles the argument from Christian experience in many respects. This is the view of the old Lutheran theologians. In the Lutheran theology of the seventeenth century a conception of the relation of the Holy Spirit to God's Word as a means of grace emerged which influenced the idea of the Witness of the Spirit to the Word. The power of the Spirit was conceived as being wholly in and through the Word, and not directly upon the heart as the action of a Personal Being. The Word itself, therefore, was conceived as having a supernatural power which always operates and is effective when not resisted. The Witness of the Spirit, therefore, as conceived by Quenstedt, Baier, and Hollaz,¹³

¹³ The peculiar form of the doctrine in the Lutheran Church is due to the fact that it was not fully developed until the seventeenth century when the doctrine of the purely immanent relation of the Holy Spirit to the Word arose. Luther believed that the subjective appropriation of the Gospel is due to the work of the Holy Spirit. The Spirit "seals" the Word in our experience as a saving word, but Luther did not develop the inference that thus the divine origin of the Word is witnessed to, *vid. Klaiber, op. cit.* pp. 2, 3; also Martius, *Locus Dogmaticus De Testimonio Spiritus Sancti Historice et Systematice Expli-*

is really the saving efficacy of God's Word, which efficacy, however, is a supernatural one from God's Spirit in the Word. Hence these theologians said that the Spirit bears witness to the divine origin of the Word by means of the efficacy of the Word. This conception of the Testimony of

catur, p. 9. Melanchthon touches briefly upon the doctrine in the Preface to his *Loci* where he sets the "method of philosophy" over against the "doctrine of the Church", the former being by "demonstration", the latter resting on divine revelation. This latter, though witnessed to by miracles, has also the Witness of the Spirit which aids the mind to faith. Speaking of Christian truths he says—"quia res sunt extra iudicium humanae mentis poritae, languidior est assensio, quae fit, quia mens movetur illis testimoniis et miraculis et juvatur a Spiritu S. ad assentiendum". The doctrine is found stated in Hutter, Q. I Prop. III; Hunnius, *Op.* Ed. 1607, i. 10; and fully developed by Quenstedt, Baier, and Hollaz. The idea is that the Spirit's influence and witness is solely through the saving power of the Word. Quenstedt, *Theol. Didact. Polem.* I, Cap. 4, Q. 9, p. 140, says that the "criteria" of the divinity of Scripture produce only *fides humana*; that *fides divina* is due to the Witness of the Spirit; and that this is found in the supernatural efficacy of the Word of God—"Quanquam multa sint κριτήρια et motiva fidei seu credibilitatis, ut vocant, quae potenter suadent S. Scripturae auctoritatem, et originem coelestem, sive inducunt hominem infidelem docilem, et non malitiose repugnantem, ut credat, hoc verbum, quod Scriptura proponit, esse θεόπνευστον et vere Dei verbum: Illa tamen κριτήρια sive γνωρίσματα, quantacumque sint, fidem tantum humanam et persuasionem efficient; ultima vero ratio, sub qua et propter quam fide divina et infallibili credimus, verbum Dei esse verbum Dei, est ipsa intrinseca vis et efficacia verbi divini et Spiritus S. in Scriptura et per Scripturam loquentis testificatio et ob-signatio". Baier's doctrine is the same—*Compend. Theol. Pos.* Proleg. C. II, parag. 22, p. 86—"Divinam fidem, qua Scripturae sacrae ex parte formalis (seu sensus aut doctrinae) divina origo agnoscatur, doctrina ipsa Scripturae omni tempore gignit, quatenus cum attentione lecta, aut voce docentis proposita, explicata et auditu percepta, per se immediate quidem, sed virtute divina, quam sibi semper et indissolubiliter conjunctam habet: adeoque concurrente, et virtutem hanc exerente Deo, intellectum quidem hominis illuminat, seu excitata cogitatione sancta et objecto congrua in assensum inclinatur: voluntatem vero ejus allicit ac movet, ut intellectui assensum, sibi ipsi (Doctrinae in Scripturis comprehensae) tanquam a Deo profectae, praebendum imperat; et sic intellectum ipsum ad assentiendum, sub ratione revelationis divinae, determinet." Also p. 92 "ita etiam in ordine ad nos seu ut fide divina credamus, Scripturae libros, sub eo, quo nobis, idiomate, i.e. verborum in certa lingua, serie et contextu, esse divinitus inspiratos, et sic habere vim illam normativam, seu dignitatem Canonicam, non sufficit solum Ecclesiae testimonium; verum et hic internum Spiritus

the Holy Spirit, Klaiber claims, is quite different from the argument from experience since it is a testimony of the Spirit of God and not of our religious states of mind,¹⁴ and Klaiber and Martius¹⁵ adopt this view themselves.

This idea of the Testimony of the Holy Spirit is inadequate. We pass over the objection that it rests upon a wrong view of the relation of the Holy Spirit to the Word, and over the fact that neither Scripture nor experience

S. testimonium, seu operationem efficacem *per ipsam Scripturam*, concurrere oportet." Thus the power of the Holy Spirit is *through* the Word solely. Precisely similar is the doctrine in Hollaz, *Exam. Theol. Acroamat.* p. 125—"Per internum spiritus sancti testimonium heic intellegitur actus supernaturalis spiritus sancti *per verbum Dei* attente lectum vel auditu perceptum, *virtute sua divina* scripturae sacrae communicata cor hominis pulsantis, aperientis, illuminantis, et ad obsequium fidei flectentis, ut homo illuminatus ex internis motibus spiritualibus vere sentiat, verbum sibi propositum a Deo ipso esse profectum, atque immotum ipsi assensum praebeat." Here the object testified to is the divine origin of Scripture; the nature of the witnessing is an internal action of the Spirit through the Word, the power being identified with the efficacy of the Word. This latter point is made clearer in the following passage where the power of the Spirit and of the Word are identified—p. 125—"Internum spiritus sancti testimonium de authentia sacrae scripturae *coincidet quoad rem cum efficacia sacrae scripturae in actu secundo spectata . . . Etenim vis effectiva*, quam verbo Dei in producendo effectu illuminationis, conversionis, renovationis, et confirmationis, tribuimus, vere divina est, Rom. 1:16, nec *differt quoad rem* a virtute, quae spiritus sancti operantis in cordibus hominum est, quanquam *disparitas sit in modo habendi hanc vim*, ut pote quae spiritui sancto ex se et a se *ceu causae principali verbo autem participative* causae organicae competit." Gerhard, *Loci* I. Cap. II Parag. 22, pp. 9, 10, touches on the doctrine only briefly and not in such a way as to bring out the peculiar features of the Lutheran view as seen in Baier, Quenstedt and Hollaz. After speaking of the "criteria" of the divine origin of Scripture, both internal and external, he says—"Tum demum sequitur, ut Spiritus S. in cords ipsius ferat testimonium, et suorum verborum veritatem obsignet etc." The same view is held by those of the modern Lutheran theologians who have treated of this doctrine, for example Philippi, who discusses the doctrine at some length, *Kirchliche Glaubenslehre*², i. pp. 129ff.

¹⁴ Klaiber, *op. cit.* pp. 20ff.

¹⁵ Martius, *Locus Dogmaticus De Testimonio Spiritus Sancti Historice et Systematice Explicatur*, pp. 38ff; Klaiber, *op. cit.* pp. 17ff, 30ff.

warrant the attribution of any such power to the Bible, but show the truth to be quite the contrary. Looking at this view of the Witness of the Spirit in itself, we see that while it aims at the recognition of the divine source of the Witness, it really conceives of its result as a feeling of the saving power of the Bible, and not as an objective or intuitive beholding of the marks of God in the Bible. It not only, therefore, tends to reduce the Witness to an inference from Christian experience, it also limits the criteria of the divine origin of Scripture to its saving efficacy, whereas the Bible has many other marks of divine origin which the renewed mind can behold or recognize. Like the argument from Christian experience, it gives after all an inferential rather than an immediate certitude, and can be put in the form of the same syllogism, as Klaiber himself recognizes. The Christian feels the saving power of the Bible, he knows his new life is from God, and therefore that the Bible is from God. He does not, therefore, so much see and acquiesce in the self-evidencing divine character of the Scripture, as experience its power and hence infer its origin from God. The difference between this mode of conceiving of the Witness of the Spirit and that of Calvin and all the Reformed theologians may be illustrated from the case of a painting of a great master. How are we to recognize the painter? According to one view the masterpiece arouses feelings of artistic pleasure or wonder and from them we know it must be from the hand of a master. According to the other view the painting bears a number of marks of its being from the hand of such and such a master; these marks we immediately recognize if we have the artistic sense. Just so when the eyes of our heart are opened, or our religious sense restored by God's Spirit, we immediately see the marks of His hand in the Scripture.

The Witness of the Holy Spirit to the Bible, then, is not objective in the sense of being the mystical communication to the mind of a truth or proposition, nor is it a subjective inference from Christian experience. It is simply the

saving work of the Holy Spirit on the heart removing the spiritual blindness produced by sin, so that the marks of God's hand in the Bible can be clearly seen and appreciated. God testifies to the Bible by prophecy and miracle, by the greatness of the truths which it contains, by their suitability to our needs. But unrenewed man, while he may attain to a merely intellectual or "speculative" faith on the basis of rational arguments or the testimony of the Church, cannot savingly apprehend God nor see God as He is revealed as the author of the Scripture. Those who are born of the Spirit have their minds and hearts enlightened so that they are enabled and persuaded to accept the objective testimony which God gives to the Bible, and to recognize immediately or behold intuitively the marks of God's hand in the Scripture. Nothing intervenes between the human soul and the Word of God, but the soul is given the ability to see God as the Author of the Bible and to rest on its truths with a saving faith, or what the old theologians called *fides divina* because it rests on God's testimony, as distinguished from *fides humana* which rests simply on human testimony or rational arguments. The evidence for the divine origin of the Bible is not lacking, but the unrenewed man cannot be convinced by it. Hence while saving faith does not arise apart from evidence, and while normally, i.e. apart from the binding effects of sin, it could not be withheld when the evidence is present, it does not follow that it will arise when adequate evidence is present, because the heart and mind are blinded by sin so that they are not open to conviction. It was for this reason, as we saw, that Jesus traced unbelief to a condition of the heart, and that Paul represented the illumination of the Spirit as absolutely necessary to the apprehension of the truths of the Gospel. The Witness of the Spirit to the Bible, therefore, is not isolated, but a part of His saving work in the soul. He witnesses with our spirits that we are the sons of God; He enables us to recognize the glory of God in the face of Jesus Christ; but He also takes away our spiritual blindness so that we see the glory of

God in His written Word as well as in His Incarnate Word. Just as an aesthetic sense is necessary for the appreciation of a work of art, so the restored religious sense is necessary for a saving apprehension of God and divine things, and so it is that, though the external attestation and the internal marks of divine authorship are not wanting to the Bible, until men are born again they will not be convinced, but when their spiritual sight is restored they see, not with a blind irrational feeling, but see and behold the divinity of the Bible. The Christian, therefore, believes the Bible ultimately on the testimony of God in His Word recognized by means of the testimony of God in his heart.

This doctrine was first adequately developed by Calvin. Following him it was taken up in Holland, France, England and Scotland. It received full recognition in the form in which Calvin developed it by Ursinus, Piscator, Zanchius, Wollebius, Wendelin, Maresius, Maccovius, and Heidegger.¹⁶

¹⁶ Calvin, *Institutes*. I. Cap. 7. Calvin devotes an entire chapter to the Witness of the Spirit to the Bible. He was the first to give the doctrine its full significance as the one absolutely indispensable condition of any adequate knowledge of God and divine things for *sinful* man. He taught that the ground of belief in the truth of Scripture is that God is its author (i. 7:4). But our sure persuasion of this is due to the inward Witness of the Spirit in the heart. The necessity for this Witness does not lie in any inadequacy or want of valid reasons for belief in the divine origin of the Bible. "It is true," he says, "that if we were inclined to argue this point, many things might be adduced which certainly evince, if there be any God in heaven, that He is the Author of the Law and the Prophecies and the Gospel. Even though men of learning and deep judgment rise up in opposition, and assert and display all the power of their minds in the dispute, yet unless they are wholly lost to all sense of shame, this confession will be extorted from them, that the Scripture exhibits the plainest evidences that it is God who speaks in it, which manifests its doctrine to be divine" (i. 7:4). The necessity for the Witness of the Spirit is subjective, and lies in the fact that our minds are blinded by sin and that it is true or saving faith, not mere intellectual assent, that is in question. Calvin says that in spite of the validity of the reasons for belief in Scripture "yet it is acting a preposterous part, to endeavor to produce sound faith in the Scripture by disputations"; and he adds that though he could refute all cavils, this would not "fix in their hearts that assurance which is essential to true piety" (i. 7:4).

It is taught in the same form and spirit by such modern Reformed theologians as Van Oostersee, Kuyper, and

As to the nature of this Witness, Calvin taught that it was an "internal witness" "fixing assurance in the heart", so that those "inwardly taught by the Spirit feel an entire acquiescence in Scripture, and that it is self-authenticated, carrying with it its own evidence, and ought not to be made the subject of demonstration and argument from reason, but obtains the credit which it deserves with us by the testimony of the Spirit" (i. 7:5). He also calls it a divine illumination of the mind which results in an immediate intuitive perception of God in the Scripture, and is therefore not through any process of inference (i. 7:5). He speaks of it once as a "revelation from heaven" (i. 7:5), but does not mean the revelation of a proposition or truth, as is clear from his attacks on the mystics. He is here referring simply to the supernatural or heavenly origin of this witness which the Christian has. Neither did Calvin conceive it as dispensing with the necessity for grounds or reasons of faith; he unfolds these in an entire Chapter,—i. 8. The Witness of the Spirit lies back of all grounds and is necessary in order that the objective evidence may have any effect on the sin-darkened mind. On Calvin's doctrine of the Witness of the Spirit, *vid.* B. B. Warfield, "Calvin's Doctrine of the Knowledge of God." *PRINCETON THEOL. REVIEW*, viii, pp. 219ff, especially pp. 262ff; also Pannier, *Le Témoignage Du Saint-Esprit*, pp. 63-116. For the history of the doctrine in France after the time of Calvin *vid.* Pannier, *op. cit.* pp. 136f.

The Reformed theologians of the age following Calvin expounded this doctrine in the same profound way that Calvin conceived it. They taught that the Bible is self-evidencing, bearing its own marks of divine origin; that man is blinded by sin and cannot attain true or saving faith by means of arguments or the "criteria" of divine authorship in the Bible; that true faith and full certitude are due to the regenerating and illuminating work of the Holy Spirit on the sinful heart. The Testimony of the Spirit for these theologians, then, is this work of the Spirit, and its effect is not a blind conviction without grounds, nor a mystical revelation of truth, but a well-grounded assurance of faith. Thus, for example, Ursinus, *Loci*, pp. 437ff, "*Unicum testimonium est, solis Christi spiritu renatis proprium et his solis cognitum, cuius ea vis est, ut non modo veritatem doctrinae propheticae et apostolicae abunde in animis nostris testetur et obsignet, sed corda etiam ad amplectendam eam et sequendam efficaciter flectat et permoveat*". Arguments are to be used to confirm faith but this Testimony of the Spirit alone makes us "acquiesce" in God's Word—"Quamvis enim hoc solum efficit, ut in verbo Dei acquiescamus, et solum etiam nobis abunde satisfacere debet: videbimus tamen ipsam quoque Scripturam postquam in isto summa certitudinis et consolationis nostrae constituit, etiam relique in medium affere, idque non sine ratione." Also Zanchius, *Op.* viii, 332-334, says that the testimony of no man can

Bavinck in Holland, and Charles Hodge in America.¹⁷ In Britain it was fully stated by such writers as Owen, Whit-

render us certain of the divine origin of Scripture. Neither can the Church give the Spirit who is the author of true faith. Not even the Scripture can do this, for though its divinity shines like the sun, the spiritually blind cannot discern it. This is done only by the work of the Spirit illuminating the mind. "Si Scriptura S. hoc ex se sola posset praestare, omnes qui illam aut audiunt, aut legunt, etiam agnoscerent, esse verbum Dei, cum revera sit verbum Dei. Non omnes hoc novunt, etsi legunt et audiunt . . . Etsi igitur Scriptura in se lumen est lucernaeque; accensa imo Sol splendidissimus: tamen sicut Sol non potest sese caeco homini quis et qualis sit patefacere, nisi caecus aliunde illuminetur: Ita Scriptura non potest sese agnoscendam re ipsa praebere cuiquam homini, nisi Spiritu S. mens hominis ad videndam Scripturae dignitatem illustretur; ac aures ad audiendum Deum in illis loquentem, aperiantur. Quare neque Scriptura sua sola dignitate et auctoritate quam habet sine Spiritu sancto sufficit ad hoc, ut quis eam agnoscat certum esse Dei verbum". Zanchius does not undervalue arguments such as the testimony of the Church; he simply asserts the necessity of the work of the Spirit on the heart before it can be convinced by evidence. One important point to notice is that Zanchius does not, like the Lutherans, identify the Testimony of the Spirit with the saving efficacy of the Scripture, but expressly distinguishes this latter as one of the marks of the divine origin of the Scripture, from the Testimony of the Spirit which gives effect to all the evidence—"Multas variasque Scripturae ipsius demonstrationes, tum ab ipsius in nobis vi et efficacia, tum a multis aliis rebus et effectis extra nos desumptas: quibus tanquam sigillis veritas in nobis per Spiritum S. obsignatur, ac nos in illa magis ac magis quotidie confirmamur, hanc sacram Scripturam verum ac vivum esse sermonem Dei." This testimony is an internal illuminating power of the Spirit of God in the heart—"Testimonium Spiritus S. intus in corde nobis testificantis et persuadentis, hoc esse verbum Dei: et simul mentem illuminantis, et coelestem veritatem atque excellentiam verbi ostendentis; atque ita efficientis, ut nos non solum certo credamus, sed etiam vere agnoscamus, Deum esse eum, qui in Scripturis loquitur". Similarly *vid.* Wollebius, *Compend. Theol. Christ.* pp. 3 and 4—In answer to the question how the "divinity of Scripture" is recognized by us, he says that the witness to this is twofold—"principal" and "instrumental" or "ministerial". The latter is the testimony of the Church, the former is the testimony of the Spirit *externally* in the Scripture which He inspired. But this external Witness is efficacious only by the internal Witness of the Spirit in the heart—"Testimonium autem hoc duplex principale et ministrale. Principale est testimonium Spiritus sancti; foris in ipsa Scriptura; intus vero in corde ac mente hominis fidelis ab ipso illuminati, loquentis, eique Scripturae divinitatem persuadentis. Ministrale vero testimonium est testimonium Ecclesiae." The same truths are

aker, Gillespie and others.¹⁸ The doctrine was not only not made use of by the Arminian theologians, but its validity was

taught by Piscator, *Explicatio Aphor. Doct. Christ.* Aph. vi. p. 94—True faith in the "authority" of Scripture is due to the Witness of the Spirit, because, though the Scripture is *αὐτόπιστος*, man is blinded by sin—"Et si autem haec scriptura fidem apud omnes meretur, tanquam *θεόπνευστος* et *αὐτόπιστος*: tamen testimonio Spiritus sancti sanciri eam in cordibus nostris oportet, ut nobis certa eius constet autoritas, ac proinde ut plenam ei fidem habeamus." Piscator illustrates this from the inability of the blind to see the sun—"Etsi sol clarissime lucet, tamen lumen ejus videre non potest caecus; ut autem videat, necesse est illuminari oculos ejus luce interiore. Ita nos natura sumus caeci in videndis rebus divinis clarissime in Scriptura propositis; ut autem eas videamus, necesse est illuminari oculos mentis nostrae per Spiritum sanctum." Maresius, *Systema Breve Universae Theol.* p. 11, brings out the following points—1. the Witness is both objective and internal; 2. it does not produce a "blind" faith, but is through the marks of God's hand in Scripture; 3. it is an illumination of the mind to see the divinity of Scripture; 4. it produces full certitude and true faith; 5. it witnesses to the divine origin of Scripture—"Sed quamvis haec et similia argumenta sive motiva, impiis redarguendis et convincendis apprime inserviant, tamen ut quis certitudine fidei persuadeatur Scripturam esse a Deo, . . . opus habet testimonio interno Sp. Sancti per illam ipsam Scripturam efficacis, in quod fides sua ultimo resolvatur, tanquam in sui causam efficientem principialem . . . Hac autem persuasionem nihil certius; cum lumen fidei ita se menti insinuet, ut per illud fidelis non solum credat, sed etiam se bene et vere credere certo sentiat." Maccovius, *Loci Communes.* Cap. 4, pp. 27, 28, teaches that the arguments for the divine authority of Scripture are not efficient without the Witness of the Spirit which is of the nature of an illuminating of the mind—"Verum enim vero haec argumenta omnia parum momenti adferunt ad credendum, nisi accesserit illuminatio mentis nostrae facta per Spiritum Sanctum, quam vocamus testimonium Sp. Sancti. Testimonium autem Sp. S. est lux quaedam ita mentem perfundens, ut eam leniter afficiat, ostendatque rationes ipsi rei, quae credenda proponitur, insitas, sed antea occultas". Wendelin teaches precisely the same doctrine,—*Christianae Theol. Libri*, i. p. 23—"Quaeritur inter nos et Pontificos; Unde pendeant Scripturae autoritas quoad nos? Seu, unde constet Scripturam esse divinam, vel a Deo inspiratam? Nos statuimus principaliter id constare: (1) Ex persuasionem Spiritus sancti, qui de divinitate sacrae Scripturae nos certos facit." Precisely the same is the view of Heidegger, *Corp. Theol.* Loc. ii. Secs. 12, 13, 14, 15, p. 28. The Spirit of truth opens the eyes of our hearts which are spiritually blind, so that we see the divinity manifest in God's Word—"Ille oculos nostros illuminat, ut videant in verbo ab ipsomet inspirato Divinitatis et *θεοπρεσίας* omnis radios. Ille, ceu sigillum Dei, quo obsignati sumus, 2 Cor. 1:22, nos tum per argumenta Divini-

denied.¹⁹ This was only the natural consequence of their naturalistic minimizing of the saving work of the Holy Spirit on the heart. And the same thing was true of the Socinians.²⁰ In the eighteenth century it was reduced to

tatis in verbo Dei splendentia tum supra ea, tum contra argumenta, quae caro et sanguis eidem opponit, certos reddit, quod verbum Scripturae a Deo et Deo dignum sit". No full historical sketch of the doctrine of these theologians has been given. Some material will be found in Heppe, *Die Dogmatik der evangelisch-reformirten Kirche*, pp. 20-22. The doctrine also found expression in the Reformed Symbols such as the Gallican Confession, the Belgic Confession, the Anglican Confession, and the first and second Helvetic Confessions; also in the Netherlands Confession, *vid.* Müller, *Die Bekenntnisschriften der Reformirten Kirche*; and also Pannier, *op. cit.*, pp. 124-136. Probably its best and most adequate confessional statement is that in the Westminster Confession i. 5—"We may be moved and induced by the testimony of the Church to a high and reverent esteem for the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many and incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts".

¹⁹ Van Oostersee, *Christian Dogmatics*, i. pp. 149-154. Kuyper, *Encyclopaedie Der Heilige Godgeleerdheid*, ii, pp. 501-511. H. Bavinck, *Gereformeerde Dogmatiek*², i, pp. 621-647. Charles Hodge, *Systematic Theology*, iii, p. 69; also *Way of Life*, pp. 13-28.

¹⁸ John Owen, *The Reason of Faith, Works*, vol. iv. pp. 1-100, especially pp. 82ff. William Whitaker, *A Disputation on Holy Scripture*, pp. 332-358. George Gillespie, *Works*, vol. ii. pp. 105ff. John Ball, *A Treatise of Faith*, pp. 13, 14. John Arrowsmith, *Chain of Principles*, pp. 103, 104. W. Lyford, *Principles of Faith and Good Conscience*, p. 2; *The Plain Man's Senses Exercised*, p. 38. John White, *A Way to the Tree of Life*, pp. 44, 45. Edward Reynolds, *Works*, vol. v. pp. 154, 155. Cf. B. B. Warfield, "The Westminster Doctrine of Holy Scripture," in *THE PRESBYTERIAN AND REFORMED REVIEW*, iv. pp. 626ff.

¹⁹ Episcopius, *Instit. Theol.* iv. 1 cap. 5; Parag. 2. Limborch, *Theol. Christiana*, i. 4: parags. 15-17. In the case of these Remonstrant theologians *fides humana* and *rational arguments* are substituted for the *fides divina* and the Witness of the Spirit. This was the natural result of their semi-Pelagian ideas.

²⁰ The Socinians also rejected the doctrine of the Witness of the Holy Spirit, holding that everything must be proved by reason, *vid.* Fock, *Der Socinianismus*, p. 336.

the argument from experience by some of the Supra-naturalists and Rationalists, as for example Baumgarten; and denied by others, such as Wegscheider.²¹ The attempted revival of the doctrine by Schleiermacher²² in reaction from Rationalism was only a spurious one, being wholly vitiated by the identification of the Holy Spirit with the spirit of man, and the reduction of the Witness to an argument from experience; while its attempted revival in Holland by Scholten did not rise in its conception above the argument from experience.²³

In the second place it is necessary to determine as briefly as possible the "content" or "object" of this Witness of the Holy Spirit to the Bible. To what in regard to the Bible is this testimony given? This witnessing, of course, is a part of the entire saving work of the Holy Spirit in the heart of the sinner. It is not something separate from the

²¹ Baumgarten, *Dogmatik*, pp. 120ff. reduced the Witness of the Spirit to the argument from experience. This is true also of Less, *Beweis der Wahrheit der christl. Relig.* pp. 141, 143; and also of Reinhard, *Dogmatik*, p. 65. Having been reduced thus by the Supra-naturalists to the argument from experience, it was rejected altogether by the Rationalists, *vid.* Brettschneider, *Handbuch der Dogmatik*, i. p. 206; Wegscheider, *Inst. Theol.* For an account of the treatment of the doctrine in the eighteenth century Rationalism *cf.* Martius, *op. cit.*, pp. 26ff.

²² Schleiermacher, *Der christl. Glaube*, parag. 142:2. The Testimony of the Spirit is, according to Schleiermacher, given through the mediation of Christians in the Church. The Witness is, therefore, the testimony of the collective experience of Christians to the Scripture, and though it gains thus a certain amount of objectivity in reference to the individual Christian, it does not go beyond the argument from experience. Moreover the identification of the Holy Spirit with the collective consciousness of Christians, does away with the very foundation of the doctrine of the Reformers. It is characteristic of the doctrine of the Reformers, and in this they followed the Scriptures closely, always to insist on the essential distinction between the Spirit of God and the finite spirit, and to maintain the personality and transcendence of the Holy Spirit. Schleiermacher's attempted revival of the doctrine was a spurious one.

²³ Scholten reduces the Witness of the Holy Spirit to the argument from experience and describes it as the "testimony of the heart and conscience" which are "purified by communion with Christ". *Cf.* Van Oostersee, *op. cit.*, i. p. 152.

whole of the Christian life. The Spirit does guide into all truth; brings us to confess Christ as Lord; testifies to the glory of Christ; makes believers know all things which have been given them by God; assures them of Divine Sonship. But the testimony of the Holy Spirit to the Bible, though closely connected with all this, is additional to this, and is not to be identified with the gift to the believer of assurance of faith. The conception which has been stated of the nature of this Witness determines its object. If it were a blind and groundless testimony, or the mystical communication of a proposition, then it might be supposed to include questions the determination of which must rest solely upon historical and critical and exegetical grounds. If we are to conceive of the Spirit as giving to the soul a truth such as—"The Bible is God's Word", why might He not say to us such and such a book is canonical or is not canonical, or that the Bible is plenarily inspired? But the Witness is not the mystical communication of a truth, nor the causing to emerge in consciousness of a blind and unfounded faith. Hence it does not witness to questions which are to be determined by exegetical and historical considerations. The Spirit, then, does not testify to the nature or extent of the Bible's inspiration. These are questions to be exegetically determined, and which can be determined in no other way. Of course after we have determined what is the Bible's doctrine of inspiration, we must ask whether it is true. And here the evidences for the truth of the Bible, must be brought in. And the efficacy of these on the heart will depend on the work of the Holy Spirit. Nevertheless the Witness of the Spirit is not to the nature of the inspiration of the Bible. An examination of the passages already cited from the old Reformed theologians will show that they did not conceive of the testimony of the Spirit as being to the doctrine of the Inspiration of Scripture. Piscator,²⁴ it is true, used the term *θεόπνευ-*

²⁴ Cf. passages cited from the Reformed Theologians in note No. 16. By using the term "inspiration," in this connection, to denote the divine origin of Scripture, the Reformed Theologians did not make the mistake

στος in speaking of that to which the Spirit bears witness, but the passage shows that he did not intend any particular doctrine of Inspiration, but rather the divine origin of the Scripture. In this he agreed with the other theologians cited who constantly spoke of the "divinity of Scripture" and said that this shone forth from it like the rays of the sun.

of supposing that the question of the nature of the Bible's inspiration could be determined otherwise than by the exegesis of the statements of the Scripture writers concerning the subject.

Quite different from this, however, is the view of W. Robertson Smith, followed by T. Lindsay, James Denney, J. P. Lilley, M. Dods, C. A. Briggs and others. These writers suppose that the term "inspiration" as applied to Scripture denotes simply the fact that the Bible is a means of grace through the influence of the Holy Spirit on the heart. This, according to them, constitutes its "inspiration." On this view we recognize the divine origin and truth of the Scripture by the Spirit's Witness through its saving power, and it is this saving power which gives the Scripture its authority, and which constitutes its "inspiration." In this way the idea of inspiration is lowered by the attempt to determine its nature, not by exegesis, but by asking what we find the Bible to be. Hence our idea of Scripture is substituted for that of the Bible concerning its own nature, and Scripture is regarded as a rule of faith only in so far as it is a means of grace. The Witness of the Spirit, therefore, instead of confirming the authority of Scripture, as it did in the Reformed Theology, becomes a means of erecting a subjective norm above the Bible, thus doing away with its authority as a rule of faith. Moreover the Witness of the Spirit, being thus reduced to the experience of the saving power of the Scripture, is supposed to be given directly or immediately to so much of the historical element in the Bible as our Christian consciousness finds essential. This essential part, it is supposed, will be left untouched by historical criticism which may do as it pleases with the supposedly non-essential parts of Scripture. In this way Christianity is supposed to be rendered independent of the results of historical criticism, in very much the same manner as the Ritschlian theologians believe it to be. A false subjectivism is thus introduced through the mistake of seeking to determine in a subjective way questions which can be settled only by an objective investigation of historical evidence. This entire view rests upon the mistake of supposing that, because saving faith is personal trust and not a mere intellectual assent, therefore its content cannot be given by an objective communication of truth by God. Hence Ritschl and his followers maintained that the Reformation idea of faith rendered necessary a new idea of revelation and inspiration, and they also claimed that they were the true successors of Calvin and Luther. In this they

Neither is the Witness of the Spirit to the Canonicity of any or all of the Biblical books. The Witness, not being the communication of any new knowledge or matter of fact, does not inform the Christian what books the Apostles imposed on the infant Church to be its rule of faith and practice. This is a question which requires historical investigation and which must be determined upon historical grounds. The appeal, from objective scientific considerations to the internal life of the Christian for the settlement of such questions, is not only vain; it has been used in the interests of an attempt to elevate the human mind and the Christian consciousness above the Scripture in a rationalistic spirit which accepts only what appeals to us. It is true that the old Protestant theologians did sometimes speak as if the Holy Spirit bore witness to the Canonicity of the books of Scripture, but in regard to this two remarks should be made. First, this is not their prevalent way of putting the matter. They almost invariably conceive of the Witness

were followed by W. Robertson Smith and the writers above mentioned, all of whom suppose that the seventeenth century theologians departed from the religious view of the first Reformers. They are mistaken in this. Calvin, as we have seen, believed that the Witness of the Spirit is to the divine origin of the Bible. The nature of inspiration is to be determined objectively by exegesis, and the Canon also objectively by historical investigation. We believe the Bible ultimately because the Spirit enables us to see that it is from God, but that does not in the least affect the truth that we are to seek to determine by exegesis what it says as to its inspiration. It is true that a mechanical view of inspiration was held by some of the Protestant theologians of the 17th and 18th centuries, but the majority of them taught the same high view held by Calvin and all of the early Reformers.

On the view which we have been criticising, see W. Robertson Smith, *What History Teaches Us to Seek in the Bible, Lectures and Essays*, Ed. by J. S. Black and G. W. Chrystal, pp. 207ff.; and especially *Answer to the Form of Libel*, pp. 18ff; T. M. Lindsay, "Professor W. Robertson Smith's Doctrine of Scripture," *Expositor*, Series iv. vol. 10, pp. 241ff; also the Doctrine of Scripture, *ibid.* Series v. vol. 1, pp. 278ff. J. Denney, *Studies in Theology*, pp. 204ff; M. Dods, *The Bible. Its Origin and Nature*, pp. 123ff, 135ff; J. P. Lilley, *Commentary on the Pastoral Epistles*, Appendix, p. 104; C. A. Briggs, *Introduction to the Study of Holy Scripture*, pp. 165ff.

of the Spirit as being to the "divinity" i.e. to the divine origin of the Scripture; and secondly, when they use the term Canon and Canonicity, they use it in a twofold sense to denote at once the idea of the extent of the canon of Scripture and the idea of the divine origin and authority of Scripture. And when they speak of Canonicity as being the object of the Witness of the Holy Spirit, it is the latter idea to which they usually refer. This is true for example in the case of Quenstedt,²⁵ and it is true also of the Reformed theologians. Calvin has been supposed to have held that the Spirit testified concerning what books are canonical, but this rests upon misapprehension.²⁶ Calvin's

²⁵ B. B. Warfield, *Princeton Theol. Rev.*, vol. viii, p. 291.

²⁶ Cf. B. B. Warfield, *ibid.*, pp. 283ff. Reuss, *History of the Canon*, etc. Chap. 16, and Pannier, *op. cit.*, p. 252, both seem to suppose that Calvin sought to determine the Canon of Scripture by means of the Witness of the Spirit. This rests, as Dr. Warfield has shown, on the misapprehension of two passages from Calvin. In *Inst.* i. 7:1, repelling the Romish idea that the Scripture has only such weight as the Church gives it, Calvin says, "For thus dealing with the Holy Spirit as a mere laughing stock, they ask, Who shall give us confidence that these (Scriptures) have come from God,—who assure us that they have reached our time safe and intact,—who persuade us that one book should be received reverently, another expunged from the number,—if the Church should not prescribe a certain rule for all these things. It depends, therefore, they say, on the Church, both what reverence is due Scripture, and what books should be inscribed in her catalogue." This quotation shows that the Romanists argued that the Church assures us of the contents and even the integrity of Scripture. But Calvin does not say that we are assured of the Canon by the Spirit. He says that the Romish view is wrong, but does not imply that the Witness of the Spirit assures us of all these things which the Church pretends to settle.

The other passage is in the *Confession of La Rochelle*, and does apparently attribute the determination of what books are Canonical to the Witness of the Spirit. But this Article was not by Calvin, but was added to a draft submitted by Calvin by the Synod of Paris. Calvin's own article did not contain this idea. Pannier, *op. cit.*, p. 141 cites Lespine, a Protestant disputant with two Doctors of the Sorbonne, as teaching that the Witness of the Spirit determines the Canon, but only indirectly by inference from the divine authorship of the books. All of the Reformed Theologians which we have cited in note 16, taught that it is to the divine origin of Scripture that the Witness of the Spirit is given, and though sometimes the word "canonical" is used, it seems to denote the idea of being authoritative and from God.

whole discussion shows clearly that he takes the Scriptures as a whole, conceives this as given on historical and critical grounds, and conceives of the Testimony of the Spirit as being to the divine origin of the Scripture.

If, however, an erroneous mystical view of the nature of the Witness of the Spirit to the Bible is mistaken in conceiving of this Witness as extending to exegetical and historico-critical questions, the view of the nature of the Spirit's Witness which confounds it with the argument from experience errs in limiting the object, to which the Witness is given, to the saving truths of the Bible or to the truth and divine origin of the revelation or the Gospel which the Bible records. If the Witness of the Spirit is identified with the testimony of Christian experience, it must of course be conceived of in this way. For Christian experience testifies not so much to the Bible, as to the saving truths of the Gospel, and from these truths it may extend or spread till it covers the Bible which contains these truths. But if the Witness of the Spirit is simply the experience of the saving power of the Gospel, it obviously can extend only indirectly to the Bible as a whole, and only indirectly also to any fundamental Christian truths which transcend experience. There is no immediate Witness to the nature of the future life of the Christian, any more than there is to the Virgin Birth of Christ. This is the view of the modern Lutherans and of all who identify the Witness of the Spirit with the argument from Christian experience, as well as of some who do not fall into this mistake.²⁷ But

²⁷ In the case of Quenstedt *op. cit.* p. 140, it is not so clearly stated that it is the "saving truths of Scripture" as distinct from the Scripture, to which the testimony is given. Baier *op. cit.*, p. 86, in the passage already cited regards the testimony of the Spirit as being given to the "doctrines comprehended in the Scriptures". Hollaz says that it is the "written word" which we "read from" these Scripture books, cf. *op. cit.*, 125. It cannot be said, however, that the old Lutheran theologians carried out the logic of their view of the nature of the Witness of the Spirit, so as to make a sharp distinction between the saving truths which the Scripture contains and the Scripture itself. This has been done by Klaiber, *op. cit.*, pp. 17f, 30f, Martius *op. cit.* p. 43, Philippi, *op. cit.* i. pp. 135f. This also is the view of

this idea of the object of the Spirit's Witness results from a wrong view of its nature. There is a witness of our experience to the saving truths of the Gospel, such as Justification, Divine Sonship, the power of Christ to save. The divine origin of these great truths may be inferred from the experience of their saving power, as may also the divine origin of the Bible which contains them. But since this is after all the witness, not of God to us, but of our experience to the Word of God, it can bear direct witness only to that which it feels to be divine.

The Witness of the Spirit is the Witness of God to us. It therefore proceeds in the opposite way from the argument from experience. It is a witness to the Bible itself as such and as a whole, and hence by inference we may proceed to infer the divine and revelatory character of the contents of the Scripture. When our eyes have been opened and our spiritual blindness has been removed, we can see in the Bible itself all the marks of its divine authorship. The saving power of some of these truths is only one of these marks. It is the Book itself which we are enabled by the Spirit to perceive could have its origin only from God. When with unclouded spiritual eyes we look upon the Bible as a whole, we immediately see the evident marks of its divine authorship, just as one with aesthetic sense sees the marks of the master in the masterpiece. The Witness of the Spirit, therefore, is not to the revelation contained in Scripture which "finds us" and thence to the Scripture as a whole, but directly to the divine origin of the Scripture as a whole, spreading from this to its contents. It does not, therefore, assure us immediately of the Virgin Birth or of the Resurrection of Christ, any more than it does of the truth of the Old Testament history or the doctrine of such Reformed theologians as Van Oostersee, *op. cit.* i. p. 151, and H. Bavinck, *op. cit.*, pp. 639ff. Bavinck conceives the Testimony of the Spirit as given directly to the doctrines of Scripture, and as spreading from them to the historical parts of Scripture with which they are inseparably connected. John De Witt, *op. cit.* p. 81, also conceives the Testimony of the Spirit as being given to the saving truths of the Gospel contained in the Scripture.

eternal punishment. But it does assure us that this Book is of divine origin and authority so that it supports these great facts and truths mediately and by way of inference. It is, in a word, simply this—God has left the marks of His authorship on the Bible, and the Spirit of God opens our eyes to behold in Scripture the marks of its divine authorship or origin.

The third question which arises concerns the bearing of this doctrine of the Witness of the Spirit upon the value and necessity of Christian Apologetics which aims at an objectively valid and rational defence of the Christian view of the world and the divine and supernatural origin of Christianity and of the Bible. Does the fact that, because of the blindness of the sinful heart, faith is the gift of God's Spirit, do away with the value or necessity of evidence for the divine origin of the Bible? In seeking briefly to answer this question, three things must be kept in mind. First, the Witness of the Spirit is not a ground of faith among other grounds. It cannot, therefore, be substituted for the grounds of faith. The Holy Spirit in Regeneration is the efficient cause of faith. We believe, therefore, by means of this Witness, not on account of it. The Witness, therefore, does not dispense with the value or necessity of the grounds of faith, or in this instance, the marks on account of which we recognize that God is speaking to us in the Scripture. It is true that we must be gifted with an aesthetic sense in order to recognize the masterpiece or painting and to discriminate it from that which has no aesthetic value. But given this aesthetic sense, the marks of the master's hand must be present in the work of art or there will be no marks for us to see and recognize. Just so God's Spirit opens the eye of faith, but that eye beholds an object and recognizes the hand of God in the Bible. Second, it must be remembered that the reason why saving faith in Christ, Christianity, and the Bible cannot be produced by evidence or arguments, is not due to any insufficiency of evidence or any want of reasons of universal validity and

objective character, but is due to the subjective inability of the sinful heart to be affected by such evidence. If the evidence were insufficient or invalid, what would be needed would be more or better evidence. But such additional evidence the Spirit does not supply. He opens the sin-blinded eyes and prepares the heart, so that the evidence may have its proper effect. Third, it must be borne in mind that saving faith, like all faith, is a grounded conviction. It does not differ from knowledge or from a merely "historic" or "speculative" faith in that the latter rests on grounds or evidence while saving faith does not. Nor is the distinction that the grounds of knowledge and of "speculative" faith are objective, valid and sufficient, while those of saving faith are not. The distinction lies in the nature of the evidence and in the source of the mental act in each case. In knowledge the conviction of mind is based on the internal testimony of sense perception, self-consciousness, and reason. In the case of faith, the conviction is based on testimony external to the subject. In religious faith, it is the testimony of God Himself. In reference to the Scripture, God has borne witness in it to His own authorship, and faith in this is grounded in these criteria of its divine origin. The distinction between a merely speculative faith in God's Word produced by evidence, and saving faith and trust in it, lies further in the fact that the source of the latter consists in the regenerating and illuminating work of the Holy Spirit on the sinner's heart. Because you cannot make a man a Christian by merely presenting him with arguments addressed to his intellect, it does not by any means follow that he can be made a Christian apart from all evidence of the truth of Christianity. Nor does it follow, because you cannot argue a man into a saving belief in the divine origin of the Bible without the work of God's Spirit in his heart, that therefore all such evidence is valueless. True faith is God's gift, but He gives no blind faith and no ready-made faith. He prepares our hearts and minds so that the evidence of the divine origin of the Bible being

presented, the prepared heart responds to the evidence because its sinful blindness has been removed. It is true, therefore, that saving faith will not arise without the Witness of the Spirit, but neither will it arise without some evidence valid for the subject of the faith. Let us emphasize the fact that saving faith cannot be produced by arguments, not even by the revelation of God in Christ, because the soul is dead in sin; but let us remember that there is always evidence of some kind present when saving faith arises, and that objectively there is adequate and sufficient evidence for the divine origin of Christianity and the Bible, and that this is logically the prius of our personal act of faith. The Witness of the Spirit, therefore, is absolutely necessary to Christian faith and Christian certitude. Without it all evidence and all arguments are useless to produce any true faith and full certitude of faith. Nevertheless it does not do away with the place and value of the evidence both internal and external for the divine origin of Christianity and the Bible.

This statement will enable us to see the mistake underlying two chief misconceptions upon this point. The Ritschlian theologians with their distinction between religious and theoretic knowledge, their depreciation of Christian Apologetics, and their doctrine of value-judgments, have invariably claimed to be the true successors of Luther and Calvin, and to have rescued Protestantism from a rationalistic intellectualism. They thus practically identify their idea that religious knowledge consists in "judgments of value" with the doctrine of the Witness of the Spirit as taught by the Reformers. The two doctrines are totally different. The one is the fruit of a fundamental religious agnosticism; the other of a deep evangelicalism. They differ first in regard to the evidences or grounds of faith. According to the Ritschlian, these are not objectively valid or rationally sufficient. There is, therefore, a deficiency of universally valid evidence. On the other hand, according to the old Protestant theologians, this deficiency is not in the

objective evidence but in the spiritual condition of the subject of faith. The evidence fails of effect because the heart is spiritually dead. In the second place, there is a fundamental difference in the conception of the subjective hindrance to a rational faith. According to the Ritschlian position there is a fundamental dualism between the heart and the head apart from the effect of sin, a dualism which is fatal to Christian faith. What the Ritschlian means to say is that theoretic knowledge is limited to phenomena, and therefore faith has free scope in the sphere of the transcendent objects of religious faith. But this separation of spheres is impossible, and where a rationally grounded faith in God and His supernatural modes of action is given up, one of two positions only remains, each fatal to Christian faith. Either we must say that with the heart we believe in supernatural Christianity although our head tells us it is impossible, in which case faith cannot survive because it cannot be compelled; or else we must reduce our Christianity to the limits of our philosophy and eliminate from it all that Naturalism forbids us to retain. Then we shall have given up supernatural Christianity. We shall not even be able to say that we believe in the Deity of Christ because of His value to the Christian heart, but only that His Deity consists in His value to the Christian heart.²⁸ Christianity is thus reduced to the basis of the bare natural religious sentiment. In all this there is a fatal dualism between the head and the heart, between faith and knowledge, which is incurable because rooted in human nature as such, and which does away with the rational basis of all religious faith and tends to reduce the religious consciousness to a merely subjective feeling without any sure objective reference or validity.²⁸

²⁸ In erecting a sharp distinction between religious and theoretic knowledge, such as is found in Ritschl's *Rechtfertigung und Versöhnung* and in Herrmann's *Verkehr des Christen mit Gott* and his early work *Die Religion im Verhältniss zum Welterkennen u. zur Sittlichkeit*, it was not intended to assert that we can believe a thing to be true on one set of grounds and know it to be false or impossible on

Totally different from this is the doctrine of the Witness of the Holy Spirit. The subjective hindrance here is super-induced by sin. The dualism in man is between the carnal mind which is at enmity with God and the things of God's Spirit which can only be spiritually discerned. When, therefore, the sinful soul is born again by the almighty and supernatural power of the Spirit, its original capacity for the knowledge of God is restored, and experiencing in the heart the power of God, it is prepared to recognize the divine power as it wrought for man's salvation from sin objectively in the Person and work of Jesus Christ.

There is a second view which depresses the value of Christian Apologetics because of the doctrine of the Witness of the Holy Spirit. This view is totally removed from the naturalistic and rationalistic presuppositions which underlie another set of grounds. Such a position has been unfairly attributed to the Ritschlian theologians, but it misrepresents them. What was intended was the assertion that so called "theoretic knowledge" is limited to the sphere of science so that it cannot encroach upon the sphere of the objects of religious faith. But quite apart from the question as to whether knowledge can thus be limited, the Ritschlians were unable to keep faith and knowledge, or religion and philosophy, in these separate spheres. Their phenomenalist theory of knowledge and their rejection of metaphysics from theology necessarily resulted in a reduction of the content of faith at the demand of their philosophical position. Hence, since the metaphysical theology reached back into the New Testament, their doctrine of religious knowledge depressed the authority of Scripture after the fashion of Rationalism, and did not exalt the authority of Scripture as did the doctrine of the Witness of the Holy Spirit. The value-judgment is not a witness to Scripture but an instrument for sifting out the truth from the Scripture. Kaftan attempted to vindicate the objective character of religious knowledge and the unity of truth in his *Wahrheit der Christl. Religion*, but in his distinction between Opinion, Faith, and Knowledge, he brings back the old dualism. Wobbermin, *Der Christliche Gottesglaube in seinem Verhältniss zur gegenwärtigen Philosophie*, has perhaps done more justice to the task of Christian Apologetics than any other of the Ritschlian theologians. It has an "indirect use" i.e., the Christian faith objectively may be rationally defended; but directly in the genesis of saving faith reasons are of no value. But Wobbermin's position is unsatisfactory. The faith which the Holy Spirit gives is not a blind or groundless faith, and while no amount of evidence will make a man a Christian, it does not follow that faith will arise apart from all evidence.

derlie the Ritschlian position. It is rooted in the deeply evangelical spirit and thorough supernaturalism characteristic of Calvin and all the Reformed theologians. It is due to a deep sense of the effects of sin and of the power of God's grace. We refer to the view of Drs. Kuyper and Bavinck. They argue that, because saving faith is due to the Witness of the Spirit, and because arguments do not produce the conviction of the Christian, therefore rational grounds of faith may be dispensed with. Apologetics has a secondary place, and is the "fruit" of faith. Bavinck²⁹ seeks to show that Christian certitude is not the result of Christian experience which really grows out of it, nor of arguments which cannot give absolute certitude or true faith, but that it simply flows from faith itself which springs up in a renewed heart in contact with Christ. Kuyper³⁰ has fully worked out these principles in his profound discussion of the effects of sin and of regeneration upon our knowledge and upon science. The unregenerate and the regenerate form two classes, distinct in kind and hence totally removed the one from the other in their intellectual processes and products. The one class is working out a science under the obscuring effects of sin, the other under the illumination of the Spirit in regeneration. No arguments can lead from one sphere to the other, hence no arguments for the science of the regenerate can be regarded as universally valid. Apologetics is of secondary importance. It is for the benefit of the Christian and for the purpose of defending Christian faith, and not for the purpose of grounding it or serving under the Spirit's power to produce faith.

We have seen, however, that the doctrine of the Witness of the Spirit does not imply this attitude to the arguments for the divine origin of Christianity. Saving faith, as was said, cannot be produced by arguments, nor indeed by the revelation of God in Christ, because faith and unbelief depend on the condition of the heart, and the soul is dead in

²⁹ Bavinck, *Zekerheid des Geloofs*², pp 63ff.

³⁰ Kuyper, *Encyclopaedie der heilige Godgeleerdheid*, ii., Afd. 1, Hoofdst. 2 and 3, pp. 52-129.

sin. The ultimate source of faith is the power of the Spirit. But faith is not blind, and rational grounds may enter into the grounds of even saving faith, and without some grounds valid for the subject, it cannot arise. In the case of faith in the divine origin of the Bible, no doubt the marks of God's hand and His self-revelation in the Scripture are the ultimate grounds of faith. But they are nevertheless evidences or reasons for belief, and in fully recognizing these, Drs. Kuyper and Bavinck admit a reason for faith which is after all universally valid, and apart from the effects of sin on the mind would be recognized as such. Consider for a moment Dr. Kuyper's two classes of men, the regenerate and the unregenerate. Since the difficulty with the latter and that which discriminates them from the former is subjective, lying in the state of the heart, it follows that the reasons for the faith of the former are universally valid, and under the influence of the Spirit may be instrumental even in the increase of saving faith in the world. If the trouble with the unregenerate is in their own heart, it follows that there is nothing the matter with the grounds of faith. In addition to this, so far as their subjective condition is concerned, the difference is not absolute. In the one class, sin has destroyed no faculty of the soul and some religious sense is kept alive by Common Grace. In the other class, regeneration has not removed all at once the effects of sin on the heart and mind. This is not at all to be understood as implying that the transition from the unregenerate class to the regenerate class can be effected by arguments. This, we repeat, can be brought about only by the Spirit of God and His almighty power. It is only intended to indicate that in themselves the evidences of Christianity are universally valid, and that even in regard to the production of saving faith they play an important part, while as grounds of Christian certitude of the divine origin of Christianity and the Bible they are indispensable, since the Witness of the Spirit is the efficient cause, and not one of the grounds of faith.

All this, however, does not in the least minimize the absolute necessity of the Witness of the Holy Spirit, without whose light in our hearts we would grope in darkness, unable to be convinced by any evidence, and too blind to see the glory of God as it shines in the face of Jesus Christ and in the pages of the Word of God.

Princeton.

C. WISTAR HODGE.

DR. WATTS' "RENOVATION OF PSALMODY" *

IV.

HIS INFLUENCE UPON THE ENGLISH HYMN

In attempting now to estimate the place of Dr. Watts in the history of the English Hymn, it is convenient to distinguish the bearings of his work and influence upon the development of the Hymn itself, upon the production of hymns, and upon Hymn Singing.

As to *the Hymn*. Watts undertook to construct Congregational Song *de novo*. He offered his System of Praise to the churches as a substitute for all that they had been accustomed to sing; and as such it came to be received in its full scope and entirety by vast numbers of people to whom the old Psalmody, or the earlier Hymnody, became as though they had never been. Even to historians of English Hymnody the work of Watts has bulked so large as to throw a deep shadow of obscurity over all his predecessors. Thus Montgomery makes the oft-quoted remark that "Watts may almost be called the inventor of hymns in our language"; regarding him as so far departing from all precedent, "that few of his compositions resemble those of his forerunners", and as establishing a precedent to all his successors.²²³ Again, Mr. Horder in his *Hymn Lover*,²²⁴ calls Watts "the real founder of English Hymnody," and claims that "what Ambrose was to the Latins; what Clement Marot was to the French; what Luther was to the Germans; that, and perhaps more, was Watts to the English."

It is difficult to regard Watts, as Montgomery does, as

* Being the third of the lectures upon "The Hymnody of the English-speaking Churches," delivered on the L. P. Stone Foundation at Princeton Theological Seminary in February 1910.

²²³ *The Christian Psalmist*, Glasgow, 1825, Introductory Essay, p. xx.

²²⁴ W. G. Horder, *The Hymn Lover*, London, n. d., p. 96.

altogether or almost the inventor of English hymns; and surely Mr. Horder has put Watts' work somewhat out of perspective. Ambrose stands at the fountain head of all metrical Congregational Song; and Sternhold, not Watts, is the English sponsor of the movement to provide the people with vernacular songs, which Luther and Marot represent. When Watts wrote, great stores of metrical Psalm versions had been accumulating for a century and a half. Some passages from these Watts incorporated into his own work: many more, equally available, lay ready to his hand. Even the "Christianized" Psalms of Watts were a development rather than a creation, as has already appeared. Of hymns, in the narrower sense, there were many, and of good hymns not a few. If Watts had lacked his gift of hymn writing but retained his practical sagacity, he could have compiled an English hymn book out of existing materials, whose excellence would not be questioned today. With Marckant, Austin, Wither, Cosin, Herbert, Tate, Mason, Ken, Baxter, Herrick, Crossman and Stennett, still holding a place in our hymn books, it is idle to regard Watts as inventing the English Hymn.

It may even be that Watts could not write a better hymn than Ken's Morning and Evening hymns, a more useful Christmas hymn than Tate's "While shepherds watched," or a Sunday hymn with more of tender charm than Mason's "My Lord, my Love, was crucified." But he could bring to bear upon his hymn writing a discernment, and a combination of resources, spiritual, intellectual, poetic, utilitarian, possessed by none of his predecessors or all of them if put together. He was not alone in perceiving that an acceptable evangelical Church Song was a spiritual need of his time, but he had the ability to foresee, as other men could not, the possibilities and limitations of the Congregational Hymn in filling that need. With great assiduity he dedicated his ample gifts to the embodiment of what he saw. He produced a whole cycle of religious song which his own ardent faith made devotional, which his manly and lucid mind made

simple and strong, which his poetic feeling and craftsmanship made rhythmical and often lyrical, and which his sympathy with the people made hymnic. Probably the whole body of his work appealed alike to the people of his time, whose spiritual needs he so clearly apprehended. The larger part of his work proved to be an abiding enrichment of Church Song, and to many its only adequate expression. His best hymns remain permanently, after the winnowing of two centuries, among the classics of devotion.

But Watts' work was more than an extensive reinforcement of the stores of available hymns. By the force of its very fitness it established a definite and permanent type of English Hymn. And this type, rather than any particular hymns, is the real expression of Watts' mind and purpose, and constitutes his special discovery. Purposing to construct Church Song anew, he sought for the true basis of a sympathetic devotion. He found it not in a poet's mind, but in the thoughts and feelings and aspirations held in common by the largest number of Christians. That common ground he selected as the available area of Congregational Song, within which he sank his foundations, and proceeded to erect his System of Praise on lines kept within the same limits by careful measurement. By this criterion Watts' work may be tried, both as to form and substance.

(a) *As to Form.* Watts invented no hymn measures, but fell back upon the rudimentary forms of verse used in Psalm singing. In the original edition of his *Hymns*, he confined himself to the three simplest and most often used metres of the current *Sternhold and Hopkins*,—common, long and short. In the second edition, he added the metre of their 148th Psalm,—6. 6. 6. 6. 4. 4. 4. 4. In the *Psalms imitated* he rendered "some few Psalms in Stanza's of six, eight or twelve lines, to the best of the old Tunes." He sought no musical development of Congregational Song, beyond a better rendering of the Psalm tunes. He rather accommodated himself to the conditions of musical decadence surrounding him, with a view to immediate usefulness; say-

ing,²²⁵ "I have seldom permitted a Stop in the middle of a Line, and seldom left the end of a Line without one, to comport a little with the unhappy Mixture of Reading and Singing, which cannot presently be reformed."

The Hymn Form thus indicated is even simpler and more restricted than that of the earlier metrical Psalm. But in Watts' own hands the succession of rhythmic periods acquires a dignity of cadence peculiarly satisfying, and, with his pure and nervous English, constitutes a hymn style in pleasing contrast with the halting measures of Sternhold and Hopkins and the rather rippling effects of Tate and Brady. With his eye on the practical requirements of common song, Watts gave to the Hymn Form other features that distinguish it from the formlessness of the metrical Psalm:—the adaptation of the opening line to make a quick appeal, the singleness of theme that holds the attention undivided, the brevity and compactness of structure and the progression of thought toward a climax, that give the Hymn a unity.

(b) *As to Substance.* The content of the Hymn, as Watts conceived it, was Scriptural, as being a response to Scripture. It was an evangelical interpretation of revealed truths as appropriated by the believer. The adoration of God in nature and providence being expressed in the Psalms, the great theme of the Hymn proper became the Gospel in the full width of its range, including its deliverance from the terrors of the law. The Hymn thus became primarily an expression of Christian experience.

This raises the question whether Watts stands sponsor for the homiletical ideal of the Hymn, as against the liturgical. He was trained in that conception of worship which the sermon and not the season dominates; and plainly he designed his hymns to meet the demand from the pulpit for hymns that would illustrate and enforce the sermon themes. This demand was undoubtedly one of the moving causes in the change of Nonconformist Praise from Psalmody to Hymnody. Granting that the sermon was Scriptural,

²²⁵ Preface of 1719, p. xxvii.

Watts' conception of the Hymn as a response to Scripture made such an use of hymns natural; and, granting that the minds and hearts of the people were centred in the sermon, the homiletical use of hymns would not necessarily interfere with the best interests of Congregational Song.

Whether for good or ill, there is no doubt that Watts, both by his example in appending hymns to his own printed sermons, and by supplying so many hymns adapted to being appended to other people's sermons, greatly encouraged the homiletical use of hymns. But his hymns are seldom homilies, and they are made liturgical, in the broad sense of that word, by confinement within the common ground of Christian experience and avoidance of individualism, whether elevated or eccentric. They are filled also with reverence and a deep sense of God's majesty and goodness, that evoke a recurring note of adoration and praise. And, before committing Watts to the homiletical ideal of the Hymn, we must remember that his own hymns were designed to be used in connection with Psalms as a single System of Praise.

In doctrine the hymns of Watts were Calvinistic in tone and often in detail. This was not from any polemical intent, but because Calvinism was the form of belief held in common by the writer and the singers. He aimed to avoid "the more obscure and controverted Points of Christianity" and "the Contentious and Distinguishing Words of Sects and Parties . . . that whole Assemblies might assist at the Harmony, and different Churches join in the same Worship without Offence". He held that in "Treatises of Divinity which are to be read in private", precision of statement should be aimed at, but that in hymns expressions should be sought "such as are capable of an extensive Sense, and may be used with a charitable Latitude. . . . that what is provided for publick Worship shou'd give to sincere Consciences as little Vexation and Disturbance as possible".²²⁶ This was no more than to carry into the sphere of

²²⁶ Preface of 1707, pp. vii, viii.

belief the same search for the common ground he had already made in the sphere of experience. Watts lived long enough to see the common ground of belief much narrowed by the Arian movement, and to read the polemical Hymnody of the Calvinistic controversy. And in the course of time it has no doubt become impracticable for the Churches to confine their Hymnody to the things held in common. Nevertheless there are but few today who would question the soundness of the principle announced by Watts, or seek to use the Hymn as a weapon of polemics rather than as a bond of union.

Of Watts' determination to keep the Hymn within the common ground in the sphere of the understanding, nothing needs to be said, beyond noting his success in carrying out that aim. His remarks upon the subject were in fact addressed to literary critics, who he feared would misunderstand the purpose of his work. But in the aim itself there was nothing really novel. It involved nothing more than loyalty to the Protestant principle that every part of public worship should be conducted in a language understood by the people.

V.

HIS INFLUENCE UPON HYMN WRITING: THE SCHOOL OF WATTS

Upon the *production of hymns* also Dr. Watts' work exercised a great influence, not wholly for good. The art that hides art beneath apparent simplicity seems to the observer to be the most imitable of all literary forms: and a success so striking as that of Watts inevitably breeds imitators. Moreover the reiterated assurances of Watts' prefaces that his hymns were not poetry, but only measured verse written down to the level of the meanest capacity, were a distinct encouragement to many who could not write poetry to believe they could write hymns. In this way Watts' hymns became a direct model for the construction of

other hymns, and he became unconsciously the founder of a school of hymn writers.

The five familiar hymns of Joseph Addison appeared in *The Spectator* between July and October, 1712, five years after the publication of Watts' *Hymns*. When two had thus appeared, there followed in the number for August 19, an unsigned letter from Watts himself, alleging that the reading of them had encouraged him to try his own hand, and accompanied by a version of Psalm 114, afterwards included in his *Psalms imitated*. Looking behind this pleasantry, we may infer the actual connection between the two writers to be that Watts' example and influence had encouraged the older poet to write hymns. But Addison had his own thoughts and style, and if an actual follower of Watts in hymn writing, was no imitator of him, and was not especially of his school.

The exact measure of Watts' influence upon the Wesleys is not easily appraised. We know that when John Wesley went on his mission to Georgia, he took with him the *Psalms and Hymns*, and that in his first hymn book, printed at Charleston in 1737, a large part of the contents is by Watts. Some of his hymns found permanent place in the Wesleyan books, and both brothers felt high admiration for them. But other influences affected the Wesleys more deeply, and are more evident in their original and translated work. Watts served them by way of suggestion and encouragement rather than as furnishing a model for their own hymns.

With Watts' contemporary and friend, Dr. Doddridge, it is different. His hymn writing was one of several lamps "kindled at Watts' torch".²²⁷ The hymns were homiletical in motive, mostly intended to be sung in his own chapel at the Castle Hill, Northampton, after the particular sermon in the glow of whose composition they were composed. After Doddridge's death 370 of the hymns were published by his friend Job Orton, with quite superfluous notes, as *Hymns founded on various texts in the Holy Scriptures*. By the

²²⁷ His *Rise and Progress* and Catechism in verse were others.

late Reverend Philip Doddridge, D.D. (Salop, 1755). They reached a second edition in 1759, and a third in 1766, with small additions. Many reprints followed and the *Hymns* gained the place of a standard publication. The book does not range technically with the "Supplements to Watts", but already in 1755 a letter of Mrs. Doddridge speaks of numerous ministers intending to introduce it in that capacity,²²⁸ and such it actually became in fact. The effect of it was to augment by so much the available body of hymns of the Watts type, covering some new themes and special occasions with hymns of decided merit and usefulness. Doddridge must be accounted first scholar in the School of Watts. Chronologically he had been preceded by Simon Browne. But Browne's hymns as a whole hardly justified their existence, whereas Doddridge's constituted a worthy extension of Watts', and the best of them attained a position to be described as classical.

Dr. Thomas Gibbons, the next in the succession of Independent hymn writers, took his impulse from Watts, without sharing Watts' gift. Nor could he succeed in getting either of his collections already referred to into the churches. The earlier one has, however, the special interest of containing the hymns of his friend President Davies of Princeton, whose Mss. had come into Gibbons' hands. And President Davies' hymns remain as an interesting testimony of how far Watts' influence had spread. They attained wider liturgical use than those of Gibbons, and at least two of them²²⁹ have proved permanently useful. But in the work of both writers we can detect the beginnings of that process which perpetuates the form and manner of a literary type apart from its original inspiration. Neither Watts nor Doddridge had been free from a tendency to prosaic dullness, and at

²²⁸ John Stoughton, *Philip Doddridge*, ed. Boston, 1853, p. 120, note.

²²⁹ These are "Lord, I am thine, entirely thine", and "Great God of Wonders! all thy Ways". For a reprint of Davies' hymns and a study of them by the present writer, see *Journal of The Presbyterian Historical Society* for Sept. and Dec., 1904.

the weaker hands of their imitators this tendency found a marked development.

The most popular, after Watts, of XVIIIth century Independent hymn-writers, was Joseph Hart, who is usually reckoned a disciple of the School of Watts. He published in 1759 (119) *Hymns composed on various subjects, with the Author's experience*, to which later supplements added some hundred more. They were introduced in his own chapel in Jewin Street, London, with immediate acceptance, and gained a wide use among Calvinistic Nonconformists of different connections. Repeated editions were called for, and their reprinting has continued till the present time. An inspection of these hymns makes it evident that Hart was not of Watts' school. His work addresses a lower plane of education and taste than Watts, with his eminently respectable surroundings, had in mind. Moreover a congregation bred to sing only Psalms and hymns of the Watts type could not have carried these strange measures, which were fitted to the melodies of the Methodist Revival. These warm and even passionate strains are explained by Hart's associations with the Moravians, in one of whose chapels he was converted, and these new measures he learned in his attendance at the Tabernacle at Moorfields. Hart belongs rather with that evangelistic movement, with which, whether Calvinistic or Arminian, Watts had little sympathy.

On the Baptist side of Independency also, Watts became a controlling influence. We have already traced the beginnings of a Particular Baptist Hymnody down to Stennett's *Hymns for the Holy Ordinance of Baptism* of 1712. Then followed a breach in Baptist hymn making. In the thirty-seven years following, the silence was broken only by two faint voices. In 1734 Mrs. Anne Dutton appended a group of hymns to her poem on *The Wonders of Grace*, and in 1747 Daniel Turner of Reading published *Divine Songs, Hymns and other Poems*.²³⁰

²³⁰ Turner is best known through his enlargement (pub. 1794) of Jas. Fanch's "Beyond the glittering starry skies".

The year 1750 begins a new period in Baptist hymn writing, but it is a Hymnody of the School of Watts. Benjamin Wallin's *Evangelical Hymns and Songs* of that year counted for something, but two volumes of *Poems on subjects chiefly devotional*, by Theodosia (Bristol, 1760) counted for much. The hymns of Anne Steele appearing thus, and in a posthumous third volume (Bristol, 1780), were framed on the familiar model, but added a new note to the contents of the English Hymn. Exchanging the common ground for the feminine standpoint, she gave us the Hymn of Introspection and of intense devotion to Christ's person, expressed in fervid terms of heightened emotion. Composing under the shadow of affliction and ill-health, she added to English Hymnody the plaintive, sentimental note.

A number of these hymns remain in common use, and Miss Steele is still regarded as the foremost Baptist hymn writer. But the measure of our regard for her hymns reflects but faintly the enthusiasm of their welcome. Those concerned for a Baptist Hymnody soon perceived that a great light had arisen among themselves: it had become practicable to consider the compilation of denominational hymn books to supplement Watts. Through these, already noted, her hymns became known in all English Churches; and through reprints of these and also a Boston reprint of her poems,²³¹ they became eventually familiar in America. So far reaching and so deep was the impression made by Miss Steele that when Jeremy Belknap published his *Sacred Poetry* at Boston, 1795, he was moved to include her hymns to an extent justifying him in devoting nearly half of his preface to a biographical sketch of her. And when the people of Trinity Church, Boston, grew weary of the authorized Psalmody, and the vestry ventured in 1808 to print a parochial hymn book, 59 of its 152 hymns are Miss Steele's; a tribute, as the preface explains "to her poetical superiority, and to the ardent spirit of devotion which breathes in her

²³¹ *The Works of Mrs. Anne Steele*, Boston, 1808, 2 vols., 16mo. (a reprint of the English ed. of 1780).

compositions." It is easy to understand that the depth and sincerity of feeling in Miss Steele's hymns made Tate and Brady and even Watts seem cold. But in the course of time it has become plain to many that those of her hymns that were most closely patterned on Watts were also those best adapted to congregational use.

There were now practical inducements for hymn writing, and the years from 1760 till towards the close of the XVIIIth century constitute what is still the only very significant era of Baptist Hymnody. Miss Steele was followed in 1768 by John Needham of Bristol, whose *Hymns devotional and moral on various subjects* added 263 to the available store, but added nothing in the way of advance on his great model, Dr. Watts, whom he closely imitated. At the West, Benjamin Beddome was producing a weekly hymn for use after his sermon at Bourton. Some of these appeared in Baptist hymn books during his life, and in 1817 no less than 830 were gathered up by Robert Hall as *Hymns adapted to public worship or family devotion, now first published from the manuscripts of the late Rev. B. Beddome, M.A.* In merit and in actual use Beddome stands beside Miss Steele. During the same period John Ryland of Northampton was contributing hymns to *The Gospel Magazine* and to current hymn books. John Fellows printed his *Hymns on Believers' Baptism* in 1773 and *Hymns in a great variety of metres* in 1776. John Fawcett published in 1782 his *Hymns adapted to the circumstances of public worship and private devotion* (Leeds). Richard Burnham began to publish his *New Hymns* in 1783, and Samuel Medley gathered into several volumes, beginning with 1785, his hymns that had appeared in leaflets and periodicals. The hymns of Samuel Stennett were contributed to Rippon's *Selection* of 1787. And we may close the list with the *Walworth Hymns* of Joseph Swain (London, 1792), who could follow the traditional model as well as any, but had also a distinct gift for a somewhat freer spiritual song. All of these men are still of some interest to the student of English hymns: they con-

tributed to the permanent body of Evangelical Hymnody, and retain a minor place in current hymnals. Such as they were, they represent the golden age of Baptist Hymnody, and serve to show how it shone with a light reflected from the person and work of Dr. Watts.

Beyond the bounds of Independency his influence is just as apparent in the hymn writers of the later Presbyterian and Unitarian group, of whom Joseph Grigg and Mrs. Barbauld are most familiar; and in Scotland in the work of Ralph Erskine and the writers of the *Translations and Paraphrases*. Indeed the whole history of English hymn writing points back to the fact that Watts established once for all a definite type of Hymn. Partly because of its essential fitness, and partly from the accident of its furnishing a mould which is the easiest to fill out, it has happened that from his time till ours the work of hymn writers without special force or inspiration of their own has tended to revert to the original model.

VI.

HIS INFLUENCE UPON HYMN SINGING

After all, the Hymn is intended to be sung. The Hymn Form and the writing of hymns have little significance apart from Hymn Singing. And it is so with the work of Dr. Watts. Whatever importance be attached to his influence upon the ideal of the English Hymn and upon hymn composition, any final estimate of his place in Hymnody must be based upon the record of his success in getting his hymns sung. For that was the sum of his achievement. His greatest influence, that is to say, lay in his undoubted leadership in the establishment and extension of Hymn Singing as a part of congregational worship in the stead of the ordinance of Psalm Singing maintained since the Reformation.

We have already said that he may not be regarded as the "Inventor of the English Hymn". It is equally true that he cannot with strict accuracy be called the founder of the ordinance of Hymn Singing in our English-speaking Churches. The Restoration movement toward hymn singing cannot

justly be ignored, any more than the early hymn writers can be overlooked. Hymn singing had begun before Watts, and hymn books were in use before the publication of his. Nevertheless it is his figure that stands out against the deplorable conditions of Psalmody at the beginning of the XVIIIth century. He does not stand alone, but his personality commands the situation, his mind plans the remedy purely from personal resources, and his strong will overcomes the force of tradition, of conviction, of sacred associations, of habit, of prejudice, and, not least, of indifference. The aggressiveness and even bitterness of tone assumed by Watts in his prefaces and treatise on Psalmody, standing in contrast to his habitual moderation, mark his method of a deliberate attack upon the position of the Psalm singers; to whom indeed some things therein said seemed little short of blasphemous. He raised the issue squarely of Hymn against Psalm. While the *Psalms imitated* did actually serve as a bridge over which numerous Psalm singers crossed almost unconsciously into Hymnody, Watts himself did not offer them as a compromise or half way measure, but only as a supplement to his *Hymns*, first published, and followed by the *Psalms* after an interval of twelve years.

This assault upon the metrical Psalm might have counted for little, might indeed have proved a destructive influence, if Watts had not been able to replace the overthrown Psalmody with a Hymnody that satisfied the religious sentiment more completely, and yet retained a sufficiency of the familiar form and tone of the accustomed Psalm. The number of those who read Watts' arguments against metrical Psalmody was limited, though his views were widely spread for at least a century by means of debates and "Psalmody sermons". But to a multitude of devout hearts the evangelical *Psalms and Hymns* in themselves furnished an incontrovertible argument against a longer continuance in the old Psalmody. It is this wonderful adaptation of Watts' System of Praise to meet the situation and to change it that gives it some consideration to be regarded as a work of genius.

The full scope of Dr. Watts' personal agency in the movement which has transformed all but a comparatively insignificant minority of English-speaking Churches from Psalm singing into Hymn singing Churches, it is impossible to estimate. His more immediate influence was confined to the Nonconformist Churches of England and to Churches of corresponding type in America; and even in these operated more slowly than is sometimes imagined. Watts had many friends and admirers in the Church of England, and among them not a few who would gladly have witnessed the introduction of his System of Praise. But as against Anglican tradition his influence was immediately ineffective. Upon the unchurched masses whom the Wesleys reached with their preaching and hymns, Watts had no influence, and for them a quite moderate degree of concern. When we set the Watts movement against the two other XVIIIth century movements, that were to introduce Hymn Singing among the unchurched and into the Church of England respectively, the two features that stand out are:—*first*, that the priority lay with Watts, and that his influence to an undetermined extent permeated the others: and *second*, that while the two other movements were connected with revivals and dependent upon stimulated emotions, the movement inaugurated by Watts was not in intent revivalistic, but purely liturgical, a sober and deliberate undertaking for the "Renovation of Psalmody" in the ordinary worship of the Church.

Philadelphia.

LOUIS F. BENSON.

REVIEWS OF RECENT LITERATURE

PHILOSOPHICAL LITERATURE.

The Principles of Moral Science. An Essay. By the Rev. WALTER McDONALD, D.D., Prefect of the Dunboyne Establishment St. Patrick's College, Maynooth. Second Edition: Revised and Enlarged. Dublin: W. H. Gill & Son, Ltd. 1910. Pp. xvi, 277, vii.

It is to Dr. McDonald's credit that he curtails the discussion of casuistical questions—that most dreary and unedifying, not to say demoralizing, part of moral theology—and refers to special cases of conscience only in order to illustrate and test general principles. If the application of these principles leads to paradoxical conclusions, there is at any rate no evidence that the author has taxed his ingenuity to invent any of those grotesque and pernicious cases of conscience which would not occur to one man in a million, but which have done so much to bring the Jesuitical casuistry into deserved disrepute, and would have done incalculable harm had not most of them been buried in Latin books not intended for the laity. Nor can one reasonably object if a work which is intended “to explain and defend the definite system of moral theology which has been taught for centuries in the Catholic Schools,” wears a certain air of mediaevalism. Even upon this Procrustean bed there is room for a certain amount of free movement; and I sympathize with Dr. McDonald's evident pride in having “arrived at some important conclusions which differ from those of the ordinary Catholic hand-books”.

Though tempted to imitate the “author's confession” and say of him as he (quite truly) says of Kant, that I do not profess to understand his system of ethics; and as he says of Hegel and T. H. Green, that I have not found his work at all illuminating: I hope the reader will follow Dr. McDonald's excellent example of reading on to the end, instead of, like Spencer, laying down a book because of his peremptory rejection of some of its initial statements (35). If an honest effort still results in failure to think oneself into a point of view that is as alien to all current modes of ethical thought as Kant and Green are to the Schoolmen, one need have the less hesitation in confessing it, since Roman Catholics are always quick to assert that their doctrines are and must be to the Jews a stumbling-block and to the Greeks foolishness. So Protestants are often found to affirm that those who differ from them on moral questions must have their vision obscured by sin, or that prayer for divine guidance will be followed by an infallible answer as to what is objectively right. In either case the attempt of the philosophical moralist to answer the

question, What is right? in the light of reason, is foredoomed to failure, because appeal is made to some supernatural or super-rational authority. Hence ethics becomes moral theology, and I think Dr. McDonald would have done well to keep the old name.

Let the author illustrate. "The Catholic who eats meat on Friday (unless he is ill or has some other reasonable excuse) commits not only a sin of disobedience, but also one of intemperance, and this even though he may not take as much meat as he might take on any other day of the week without committing any sin". To any one who is *not* familiar with the details of moral theology, it appears strange to say that what is temperance on Thursday becomes intemperance on Friday; and one is not surprised to learn that Lacroix does not seem to be either very clear or very happy when he tries to explain it (129-130). But the author's explanation is quite simple. "The very essence of temperance is ordinate use of food; but the Catholic who eats meat on Friday uses food inordinately." Why? Because "on Friday the ecclesiastical law intervenes". But how does that explain "the power of ecclesiastical legislators to bind their subjects in virtues other than obedience"? That is the crux; and the answer apparently is that "there is a change of order produced objectively as a result of the intervention of the will of the legislators".

This paradox, however, is only the beginning of Scholastic wisdom. In the case just cited the sin is one of disobedience as well as of intemperance. But take another case. Suppose it to be a rule of some religious house that no student while in residence, shall drink wine. It would, of course, be sinful for a student to drink a glass of wine more than moderation allows; but if all other circumstances except the rule are exactly the same, why should it be sin for a student but not for a professor, to take a glass of wine after dinner? And of what kind of sin would the student be guilty? *Prima facie*, he would be guilty of disobedience. But that is only the crude opinion of common sense. The author's view is that he would be guilty of the material sin of intemperance, but not of disobedience. He would be a very dull student who, "though living under rule, would not be able to do what he might reasonably do if he were not under rule", without being guilty of formal disobedience. He would avoid this by taking care that his motive is good. Moreover, in the religious houses the rules are made so as not to bind in obedience, apparently because it is not considered desirable to expose the student to so many occasions of violating the serious obligation of obedience (127-132). In short, one may violate a rule of abstinence without disobedience, but not without the sin of intemperance; because any act that is out of the order established by a superior in regard to food and drink is intemperate, but it is not disobedient unless the established order is backed by an act of ruling will. I hope all this is clear to the reader. I take it to mean that ecclesiastical legislators have power to establish rules or an "order", but that they either have no power, or that they sometimes refrain from exercising the power, to bind in con-

science. There can therefore be no formal sin of disobedience when the rule does not bind in obedience. But what about the authority to establish an "order", deviation from which is wrong? The author strongly insists upon the objectivity of moral truths and the existence of a moral order which is the natural order backed up by the will of God, and is not dependent upon our knowledge of it; yet it would appear that ecclesiastical legislators can establish an order of their own and so create sins for those who would otherwise not only know no sin, but be guilty of no material wrong. I will not say that one who believes this "can believe as many as six impossible things before breakfast", but I do say it illustrates the difference between Ethics and Roman Catholic Moral Theology.

The two fundamental concepts of the book are those of Material Sin and Philosophical Sin. In regard to the latter, nothing need be said except that the author is quite in accord with the common moral consciousness when he differs from those Schoolmen "who require for moral goodness reference of an act to God as last end". To take the other view would make the concept of philosophical morality absurd. No act of the child or the savage or the convinced atheist, who knows no God, could be regarded as good, since these acts can not be referred to God as last end.

The concepts of philosophical and material sin do not seem to be so helpful in sustaining Dr. McDonald in his second point of difference from some of the Schoolmen. He challenges those disciples of the Schoolmen who admit no ethical quality in any act which is not free, to "tell us whether the lunatic who attacks one with sword or gun is or is not an unjust aggressor; if not, why one may kill him in self-defence; and, if his assault is unjust, how it is not thereby stamped as ethical" (p. xi). I don't know which horn of this dilemma the "Schoolman" would take: but suppose he chooses the first. If a tiger kills a man, is he an "unjust" aggressor? That is too paradoxical even for Dr. McDonald. "A lunatic kills a friend, and a mad dog kills his master; there is disorder in both cases, but only in one is there violation of the moral order. The act of the dog is harmful, but not morally wrong; the act of the lunatic is morally wrong, although he himself is not held responsible for the wrong-doing." But why? "To the ordinary man who does not allow philosophical speculation to run away with his common sense, no creature lower than man is capable of acting morally." Still, this should not be taken for granted; and the reason apparently underlying this assumption is that "morality and intelligent self-direction are correlative". But if that is so, is not the act of the lunatic as much "outside the moral order" as that of the tiger? In a wider sense it might be maintained that no act or event in the universe is outside the moral order. But in the narrower sense of the author, good and evil of the moral order are limited to the acts of agents who are capable of intelligent self-guidance (p. 6). I gather that he would reject the logical inference because of two difficulties, neither of which is serious. In the first place, there

are necessary acts which are moral although they never can be free. The acts of God, e.g. are holy as well as necessary; "are they not therefore moral"? (p. 9). To which I should reply: read Kant again. Just because God is "holy", He is, strictly speaking, a supra-moral being, just as animals are infra-moral.

The author's second difficulty grows out of the assumption that it is never lawful to take a human life except as the penalty for an "unjust" act. This assumption, however, creates other difficulties which are sometimes rather disingenuously evaded. Thus, e.g. an unborn child can scarcely be called an unjust aggressor; yet non-Catholic moralists and physicians commonly regard it as lawful to sacrifice the life of an unborn child when necessary in order to save the life of the mother. Dr. McDonald says (197) this is doing evil that good may follow. But that is to assume the point at issue. Catholic writers hold that it is wrong to cause the death of the child directly but not to cause it indirectly—i.e. it would be wrong to perform an operation or to administer a drug with intent to cause abortion in order to save the life of the mother, but it would be right to seek to relieve the mother even though it were foreseen that this act would indirectly result in the death of the child. I am glad to say that the author does not find this quibble entirely satisfactory.

What then is his own solution? He lays down the following rule: "An external action is to be considered morally good, even though it should produce a bad as well as a good effect, provided (1) it does not subordinate a being which by nature is not to be subordinated; and (2) the good effect produced is sufficient to compensate for the bad." Now the second criterion, though it is not free from difficulties of application, is a valid and helpful principle. But what about the first? The author says that when certain actions by which one is served at the expense of another—as when an infant's life is taken by an act which relieves the mother's distress—are acknowledged to be morally right, they do not effect any real subordination of one being to another, and this is the ground on which they are defended (203). "It is not the death of the child that relieves the mother, and if it were . . . it would be wrong to cause death, for it would be subordinating a being who is by nature independent and *sui juris*." Now that, I think, is double nonsense. The patent fact that it sometimes is the death of the child that relieves the mother, no one would be disposed to deny except in the interest of a preconceived theory. Suppose, then, this act is wrong. One alternative would be to leave the case to nature and let both mother and child die. I should think that would be more wrong; but if our author's principle is correct, the physician would seem to be morally obliged to this inhumane conduct; because if he chose the only other alternative and subordinated the life of the mother to that of the child, his act would again be inordinate, i.e. materially wrong, since "essences which are by nature independent cannot lawfully be subordinated." I resist the temptation to comment upon the author's doctrine that men are by nature independent of

one another—if this were so, would it not be wrong to segregate lepers and to confine the insane?—and pass to another illustration of “material” wrong.

“Let us suppose that a number of people travelling across a desert have lost their way or been robbed of their provisions. They have but one vessel of water, which, however, has been almost certainly poisoned. There are but two alternatives: certain death of thirst, if they do not drink the water; and an exceedingly probable but not quite certain death from poison, if they do drink it,—or at least one of them, for a trial. It seems to me, that in such a case it is only a very foolish person who would not drink the water rather than die of thirst; and yet, in case it should be poisoned, which is almost certain, to drink would be direct suicide and therefore inordinate.” (267). If a building is on fire and a person in the second story window is bound to be burned to a cinder in two minutes unless he jumps, he would certainly be a foolish person who did not jump. If he jumped and were killed, his act would be formally right, but it would none the less be suicide and materially wrong. If duty obliges me to undertake a dangerous journey and I choose the least perilous route and go by sea, and the ship sinks and I am drowned, that is suicide and inordinate. Suicide is wrong, but it is only a very foolish person who would not commit suicide. That sounds like nonsense, and I think it is nonsense.

The familiar distinction between formal and material sin, or, as I should prefer to say, between subjective and objective rightness and wrongness, is not proved valueless by the fact that many of the perplexities connected with our moral judgments grow out of the necessity of recognizing both the internal and the external aspects of conduct. The unfortunate Hindoo woman who is conscientiously convinced that she ought to throw her child into the Ganges, is bound to act wrongly, either subjectively or objectively, no matter whether she drowns her child or saves it. That is a bad enough predicament to be in; but I do not think it is as bad as that of the thirsty traveller, who, in order to avoid material wrong, must do what he and every other sane person regards as irrational. Passing over the absurdity of calling the effort to save one’s life suicide, I do not see how the act of the traveller in question, who follows the moral rule of choosing the least of inevitable dangers, and thus avoids responsibility for any objective evil that may ensue (240), can be even materially wrong. “A material sin is a violation of order backed up by law.” But the law surely is that one should *will* to save one’s life, not that one should actually save it.

If the author’s application of the principle of material sin to special cases lands him in a nest of irritating paradoxes, the reader may comfort himself with the thought that material sin is after all no very serious matter and one is not morally responsible for it; and the author may perhaps like to recall the statement of so eminently modern an authority as the late Henry Sidgwick to the effect that it

is the business of the moral philosopher to seek unity of principle and consistency of method at the risk of paradox. Still, glaring paradox always demands some justification, and may even suggest the suspicion that there is something wrong with one's "principles".

Princeton.

GEORGE S. PATTON.

A Brief History of Modern Philosophy. By Dr. HAROLD HÖFFDING, Professor of Philosophy at the University of Copenhagen. Authorized Translation by Charles Finley Sanders, Professor of Philosophy at Pennsylvania College, Gettysburg, Pa., Author of the English Translation of Jerusalem's Introduction to Philosophy. New York: The Macmillan Company. 1912. 8vo; pp. x, 324. Price \$1.50 net.

"This book is clear, compact and comprehensive. The various schools are analyzed and criticized, and the thread of continuous development is constantly kept in view."

"As a psychologist Doctor Höffding is an empirical introspectionist. He is thoroughly modern in his antipathy towards metaphysical introspection. He discovers a native tendency in man, manifesting itself in the impulse towards well-being, the source or further meaning of which is beyond our knowledge, which furnishes the basis of ethics. Religion is the reaction of the human mind to the sense of value and represents the highest function of the human mind." The work under review discovers nine stages in the development of modern philosophy. These, each of which is discussed in a separate book or chapter, are: "The Philosophy of the Renaissance," "The Great Systems," "English Empirical Philosophy," "Philosophy of the Enlightenment in France and Germany," "Immanuel Kant and the Critical Philosophy," "The Philosophy of Romanticism," "Positivism," "New Theories of the Problem of Being Upon a Realistic Basis," and "New Theories of the Problems of Knowledge and of Value."

To Thomas Reid and the "Scottish School" but half of a page is devoted. This, in view of the prevalence and influence of this school, especially in the United States, impresses us as a very serious defect.

The volume closes with a "Chronology of the Chief Works in Modern Philosophy." This chronology embraces one hundred and eighty-nine treatises and will be very helpful. It is significant that the only American referred to in this list is Professor William James.

On the whole, Dr. Höffding has given us an exceedingly valuable handbook of modern philosophy. As a textbook for those who would learn the history of modern philosophy it does not equal Weber's History of Philosophy. For one who would review that history, or who would refresh himself as to the significance of certain periods of it, it may be superior.

Princeton.

WILLIAM BRENTON GREENE, JR.

APOLOGETICAL THEOLOGY.

The Moslem Christ. By SAMUEL M. ZWEMER, D.D., F.R.G.S., Edinburgh and London: Oliphant, Anderson & Ferrier. Crown 8vo; cloth. Price 3s. 6d net.

This volume is an essay on the life, character and teachings of Jesus Christ according to the Koran, and orthodox tradition. Its author is quite properly known as "the modern apostle" to the Mohammedan world. He is therefore able to speak with peculiar authority and definiteness. The present discussion is not designed merely to satisfy intellectual curiosity, but it has a definite and practical purpose. Islam is the only truly anti-Christian religion of the world, as the author shows, and it is also the present supreme antagonist of Christianity. It is therefore of interest to every true Christian to know how Jesus Christ is regarded by the two hundred million followers of the false prophet, and it is of special importance that the missionary leaders of the Church should know how to approach the great Mohammedan masses. This needed information and this suggested line of approach are admirably set forth in this interesting volume. Turning to the Koran, to the commentators, and to various orthodox traditions, Dr. Zwemer shows that to the Moslem mind the founder of the Christian religion, although miraculously born and possessed of power to work miracles, and the last and greatest of all prophets until Mohammed, although he had the special honor of being taken up into Heaven, is nevertheless a mere man, sent of God, and one of the objects of his mission was to announce the coming of Mohammed. Such erroneous views of the person of Christ are shown to be as universally accepted as the false accounts of the teachings of our Lord. The cardinal truths of the Gospel, namely the death and resurrection of Jesus Christ, are not only obscured, but contradicted by the Koran, and the teachings of our Lord as understood by the Mohammedans omit all reference to the Incarnation, to the Atonement, and to Salvation from sin by faith in his name. Nowhere in the Koran or in tradition is there any trace of the great Christian doctrine of justification by faith. Whatever is recorded of the teachings of Christ is attributed to Mohammed, who, in his life and death, is made to resemble Jesus Christ. According to the Moslem tradition, the death of Mohammed was foretold. It was not unavoidable, but freely accepted by him. He died a martyr's death. His sufferings were meritorious. He helps those who believe in him to enter Paradise. In brief, *for all practical purposes Mohammed himself is the Moslem Christ.*

To meet such false conceptions, the author shows that the Christian missionary must first of all know thoroughly the traditions, the life of Mohammed, the Koran, the Moslem conception of Christ. He must then preach with all boldness the Incarnation, the Deity of Christ, and his atoning death. Such testimony will have its reflex influence upon the Christian Church in securing for her a stronger grip on the great fundamentals of the Christian faith, and in showing how plainly

Unitarianism fails to be Christianity. The only message for the Moslem world is found in the Gospel of a divine, living Savior, the Son of God, and the Lamb of God, who takes away the sin of the world.

Princeton.

CHARLES R. ERDMAN.

The Religion of Science the Faith of Coming Man. By JAMES W. LEE, Author of "The Making of a Man", etc. Fleming H. Revell Company. \$1.50 net.

Every wide-awake minister in active service will joyfully welcome any work that will aid him in making clear to his congregation the reasonableness of Christianity. He must address each week numbers of people, better educated than in any other age. He finds them doubting the cogency of threadbare arguments derived from the fathers and expressed in the vocabulary of a past age. The "ipse dixit" method of preaching fails. He must present evidence that is of the same character as that presented in other fields of knowledge. His message is lacking sadly in force unless he understands the spirit of the age which he must address and unless he is able to interpret the truth he would bring so that it will take its place with the other truth which his congregation receives. Philosophy, the old refuge of the theologian, will avail him little. Its methods are rightly distrusted by modern men. He must understand the scientific spirit and organize his evidence according to the methods of science; for these are the methods of thought that govern the thinking of his hearers.

Dr. Lee's book claims to present Christianity from the point of view of the scientific method and is hailed by some as a splendid source of argument and illustration. The value of such a work will depend on its reliability both from the point of view of theology and of science. It is worse than useless for any preacher to argue from an incorrect statement of scientific truth or to use so-called scientific analogies which are immediately recognized by the well-informed to be unsound.

We will therefore first consider this book from the scientific point of view and in so doing I will make use of the criticisms of a Christian man of science who carefully read this book at my request.

The first chapters are the best. The argument however that because man is religious God exists, since every sense and longing of man corresponds with reality in other cases, is of very dubious validity. Dr. Lee is very seriously in error in his chapter on the "Test of Science". He says, in effect, that when a discovery is made and is put to practical use so that *all men* can realize that it is a true discovery then it is scientifically tested and known to be true. He cites the case of wireless telegraphy saying that the scientific test was made by Marconi when the principle discovered by Hertz became of *practical* use. In thus writing Dr. Lee has fallen into a popular but very unscientific error, The test of science is not whether a discovery can

be made useful to humanity. It is whether a certain hypothesis can be proved true by experiment and if those who are authorities are convinced by these experiments, the truth obtained is scientific truth. Its practicability is of no importance whatever. It is unfortunate that the author has made this mistake for by so doing he shows a very limited knowledge of what science really is.

An attempt is made to disprove or ridicule the Kantian philosophy. This would have been far better omitted since Dr. Lee should know that really scientific men are seeking to find out the relations existing between certain things and that they will immediately acknowledge that they do not know the "Ding an sich". To a large extent they are thus in agreement with Kant. These and other lesser defects greatly weaken the book from the scientific standpoint and it is to be regretted that with so much that is really admirable and so many apt illustrations drawn from biology, botany, geology and astronomy the author did not know enough to make his work more convincing.

Theologically considered the book is equally unsatisfactory. It is hard to follow the line of the author's argument. Would that there were summaries of what has been and is to be proved! After attacking vigorously the doctrine of election as derived from the unscientific theologians of the Middle Ages, we are led out upon a shining sea of speculation where we see reflected Gnosticism (with its doctrine of a creator for the world intermediate between God and man), and the Indian Philosophy. The treatment of the doctrine of the Trinity is speculation and the attempt to give it scientific basis here made is interesting but wholly unconvincing.

The concluding chapters explain why Christianity alone of all known religions is the religion of science and why in it alone lies the hope for the complete and perfect development of the race. Here also there is much poetry, some science, considerable valuable argument and some surprising flights of philosophic imagination.

The writer of this criticism was greatly disappointed in Dr. Lee's book. It was so well written and began so strongly that he hoped for much. It gave promise of being a real help but this was not fulfilled. The task set for himself by the author was a tremendous and exceedingly difficult one. Only a man of wonderful learning combined with wonderful spiritual insight can succeed in it. The need is real and pressing. May the man soon arise to satisfy it.

Cranford, N. J.

GORDON M. RUSSELL.

The Winds of God. Five Lectures on the Intercourse of Thought with Faith during the Nineteenth Century. By the Rev. JOHN A. HUTTON, M.A. New York and London: Hodder and Stoughton. Price 75 cents net.

The object of this delightful little book is stated in its title—its substance is made up of lectures delivered by the author to a gathering of ministers at Mundesley in Norfolk, England. Mr. Hutton shows

how the spiritual life of the last century is reflected in its literature and by a sympathetic understanding of its great poets skillfully traces the course of thought in England both before Darwin and after the publication of his "Origin of Species". The conclusions he reaches are reassuring and this book can be heartily recommended to the lover of poetry as an interpreter of the soul of man.

Cranford, N. J.

GORDON M. RUSSELL.

EXEGETICAL THEOLOGY.

A Critical and Exegetical Commentary on the Book of Isaiah (The International Critical Commentary) I-XXXIX. By GEORGE BUCHANAN GRAY, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford; XL-LXVI by ARTHUR S. PEAKE, D.D., Rylands Professor of Biblical Exegesis in the University of Manchester. In two volumes. *Vol. I., Introduction and Commentary on I-XXVII.* New York: Charles Scribner's Sons. 1912. Crown 8vo; pp. ci, 472. \$3.00 net.

This volume it not intended to be original in the sense of offering new theories. It is particularly useful in laying before English readers the recent work in this field, and primarily the work of German scholars, and in presenting this material analyzed and in compact form and lucid statement and with frank and helpful discussion. It has its postulates in criticism, it is true, those of the school to which it belongs. Like the authors of a companion volume, noticed in this REVIEW, April 1912, p. 316, Professor Gray has discussed questions of genuineness without dealing with the work of Dr. Geerhardus Vos, which includes the same ground in its survey (*Presbyterian and Reformed Review*, 1898-1899, pp. 411-437, 610-636, 70-97). The present volume would be stronger had it first satisfactorily answered Dr. Vos's arguments. A criticism by Professor Eduard König (*Theologisches Literaturblatt*, 1912, Nr. 8) is in place here. Referring to the attitude which Professor Gray has taken to the assertion of Hackmann, Marti, and others, that Isaiah is exclusively a prophet of evil, he says in substance: This most recent commentator on Isaiah does not repeat the assertion, but says: "Though unquestionably Isaiah was in the first instance a prophet of judgment, and his narrative of the vision [chap. vi] contains no word of promise, or any suggestion of a happier future and the establishment of a righteous society beyond judgment, it would be quite unreasonable, even if there were no evidence at all to the contrary, such as i. 26, to infer that his mind never dwelt on the ideal which should be the very opposite of the present state" (p. xciv). But this attitude of the author's is not a very definite one, since he comes either to a negative judgment or to one not decidedly positive regarding the Isaianic origin of the prophecies of salvation found in the book of Isaiah. Like several of the most recent expositors he omits the

sentence in vi. 13, "A holy seed will be the stock thereof", because the words are lacking in the Septuagint. But in view of the character of the Greek version (see farther on), this lack does not justify a judgment of textual criticism against the integrity of the Hebrew text. Again, in the case of ix. 1-6, the author by no means speaks so sharply against the Isaianic origin of the passage as do Marti and Kautzsch, but yet he does not defend this origin with decision. "I believe, however", continues Professor König, "to have shown in my *Geschichte der alttestamentlichen Religion*, S. 329-347, that the modern dogma concerning Isaiah, as solely a prophet of evil, can and must be definitely opposed."

The exegesis of a book necessarily depends upon the theory of its composition. When prophetic discourses, which appear in the book of Isaiah as continuous sermons, are broken into fragments and the parts are assigned to different writers living at widely separated periods in history, the several paragraphs require an exegesis independent of their context and no longer as integral parts of a connected address. Of course, fewer facts are available on which to base conclusions, and the way is open for widely divergent theories. The exegetical loss must, however, be borne without complaint, if the partition rests upon substantial grounds. This is one reason why the exegete cannot neglect introduction. In connection with Professor Gray's exposition it is profitable to use Dr. Alexander's unabridged commentary on Isaiah, another important contribution by a scholar of America to the study of the prophecies which seems nowhere to be cited by Professor Gray. The new is sometimes better than the old, but in many cases the old will command the assent of the reason.

In regard to the textual criticism, we would merely refer to a remark by Professor König to the effect that while Professor Gray's investigation of the state of the text is searching, yet in his comparison of the Hebrew text with the versions the contingency that the translator sought to remove obscurities, and accordingly at times departed from the Hebrew text in his renderings, is not taken into consideration.

Princeton.

JOHN D. DAVIS.

A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi, and Jonah (International Critical Commentary). By HINCKLEY G. MITCHELL, D.D., JOHN MERLIN POWIS SMITH, Ph.D., JULIUS A. BEWER, Ph.D. New York: Charles Scribner's Sons. 1912. 8vo; pp. xxvi, 362, 88, and 65. \$3.00 net.

This is the third and concluding volume on the Minor Prophets in the International Critical Commentary. Professor Smith has written the commentary on the Book of Malachi (88 pages), and Professor Bewer the commentary on Jonah (65 pages). These two authors have already made contributions to the series. Professor Mitchell appears for the first time, furnishing the commentary on Haggai and Zechariah. The criticism of the text of Haggai sometimes goes back of the

versions and becomes subjective; but it is impartial and quite free from the dogmatic tendency of a school. The same commendation cannot be given to the textual criticism conducted by Professor Mitchell in the book of Zechariah. For example, in passages like iii. 8, vi. 9-14, xi. 8, Professor Mitchell alters, inserts, and translates after the manner of Wellhausen, where the radical reconstruction is arbitrary and the translation of the untouched portion of the text departs at crucial points from the natural indications of the grammar. In exegesis it is a true principle that prophecy in general sprang out of the contemporary needs of the people to whom it was addressed. But the theory that the prophet has his eye fixed upon current events, and his hopes awakened by them, is decidedly overworked by Professor Mitchell, notably in the second chapter of Haggai. In his comments on this same chapter there is also revealed at times a failure to mention important interpretations which differ from his own. It is proper to add in this connection that in treating of the records found in the books of Ezra and Nehemiah (see pp. 5-13 and 21-23) the discussion is conducted without reference to Dr. Boyd's articles in the *Presbyterian and Reformed Review* for the year 1900.

Professor Bewer regards the prophecy of Jonah as a parable. The theory has long had standing in the Christian church. And the lesson is the same, and justifies the place of the book among the Prophets, whether the narrative is looked upon as history or parable. The theory that it is a parable or allegory is not altogether free from difficulty; a satisfactory explanation must be found for the declaration of Christ, recorded in Matt. xii. 41, to the effect that the men of Nineveh repented at the preaching of Jonah, and shall stand up in the judgment with the Israelites who failed to repent at the preaching of Christ, and shall condemn them. The objections raised by Professor Bewer against the historical character of the narrative are, with one exception, not difficulties to any one who is reasonably acquainted with archaeology and Semitic modes of expression. All except one fall away in the light of ancient customs and forms of speech. To the reader who understands, the narrative is not historically inaccurate or miraculous unless it be in the one matter that Jonah remained alive in the "belly" of a great fish for a part of three days. It is not good debate jauntily to cite irrelevant matters. The discussion would have been more scholarly had it been concentrated on the essential matter. Professor Bewer has an elaborate note on the size of Nineveh, with the intent of showing that the description of Nineveh as "an exceeding great city of three days' journey" is a gross exaggeration, and indicates that the author wrote long after the city had been destroyed, and when it was a memory only. Professor Bewer refers, indeed, to Gen. x. 11 and 12, but sets aside its evidence by ascribing the passage to a glossator. Ordinarily the two verses are not treated thus, even by those who assign them to one of the later writers of the school of J; nor has it been customary to date them after the fall of Nineveh. Why not,

then, frankly admit that the passage in Genesis fully explains the reference in the book of Jonah to "Nineveh, that great city"? As there is a greater London, so there was a greater Nineveh, embracing the towns, hamlets, and villas occupying the thickly populated district at the confluence of the Zab and the Tigris.

Darius, the son of Hystaspes, is called Darius Hystaspes by Professor Mitchell (text and running headlines of pages 17-23; pp. 41, 109), the father's personal name being annexed to the son's name without any connecting word. This method of distinguishing Darius the Great from others of the name is not unknown. It has had a strange vogue in England and America, being employed for instance by Hales in his *New Analysis of Chronology*; by Horne in his *Introduction*; by McCurdy in the American edition of Lange's *Commentary* (Haggai), although the German basis upon which he built has Darius Hystaspis, and later in his *History, Prophecy, and the Monuments*; in the publications of Funk and Wagnalls; and in the *Century Cyclopaedia of Names* (under Xerxes). By this method the name does not carry its meaning on its face; in fact it is in itself meaningless, and the force of the appended name is contrary to analogy (such as that of the noun Nothus and the adjective Codomannus in the designations of the later kings Darius Nothus and Darius Codomannus). A curious parallel among the Hebrews, however, has come to light in recent years; for ancient Jewish signets and stamped earthenware have been found containing two proper names, usually separated from each other by a single or double line, and in each case it is believed that the second name represents the father. But the standard methods of condensing the name of Darius son of Hystaspes to two words, where a brief denotation is desired, are two: either to use the patronymic Hystaspides after Darius (Ussher, *Annales veteris et novi Testamenti*, p. 86), or to employ the genitive case Hystaspis, after the analogy of the Greek idiom (Herodotus, iii. 70). This latter method, yielding the form Darius Hystaspis, is the common one, it has been established in literature for centuries, it is familiar and intelligible to scholars the world over. It is found in Eusebius (*Chronicorum liber I, cap. xv. 7; xviii. 1; etc.*), and is used in later works written in the Latin language (Guthberletus, *Chronologia*; Gesenius, *Lexicon manuale*; Rosenmüller, *Scholia in Haggaium*; Bähr, *Herodoti musae on Thalia 70*; Knabenbauer, *Commentarius in Prophetes Minores*). In England it is the usage of such scholars as Sir Isaac Newton, Prideaux, Kitto, Rawlinson, Driver; and in such works as the *Encyclopedia Biblica* and the *Encyclopaedia Britannica*. In America it is employed for example in *Webster's Dictionary*, the *Temple Bible*, the *New International Encyclopaedia*. Robinson's translation of Gesenius' *Lexicon* into English has Darius Hystaspes; but in the revision of this work, prepared by Professor Brown, the form Darius Hystaspis has been restored. The form Darius Hystaspis is used quite universally in Germany, and is very common; it is employed in Holland also. In France, if it is used at all, it is the rare

exception; the French preferring the full statement in their own language Darius fils d'Hystaspe.

Princeton.

JOHN D. DAVIS.

The Student's Illustrated Historical Geography of the Holy Land.

By The Rev. WILLIAM WALTER SMITH, A.B., A.M., M.D., Corresponding Secretary of the Sunday School Federation, Secretary of the New York Sunday School Commission, Inc., Secretary of the New York Sunday School Association, Member of the General Board of Religious Education, Member of the Executive Committee and of the Teacher Training Committee of the New York County Sunday School Association, etc. Author of "The History and Use of the Prayer Book", "Christian Doctrine", "The Making of the Bible", "From Exile to Advent", "Sunday School Teaching", "Religious Education", "The Ageless Hymns of the Church", etc. Illustrated with One Hundred Half-tone Pictures of Bible Places and Thirty-five Maps, many of them in colors. With Foreword by the Rev. Milton S. Littlefield. A Popular Reading Manual and Text Book for Teachers and Clergy. An Illuminating Course of Lessons for the Sunday School, to be used in the History and Geography Ages. Philadelphia: The Sunday School Times Company. 1912. Pp. xxiii, 65. Price 75 cents net.

This little book has been carelessly prepared. Little or no attention seems to have been paid to securing clearness of statement, and the material has often been thrown together with no effort at orderly arrangement. The work is inaccurate, containing many exaggerations, crass errors in history and geography, uncertainties stated as facts, and biblical proper names misspelled.

Princeton.

JOHN D. DAVIS.

A History of the Literature of Ancient Israel from the Earliest Times to 135 B. C. By HENRY THATCHER FOWLER, Ph.D., Professor of Biblical Literature and History in Brown University. New York: The Macmillan Company. 1912. 8vo; pp. xiv, 392.

In this book but little space is devoted to the argumentation of critical problems. The author has a different end in view. His work is based upon the conclusions accepted by the school of Wellhausen; the literature of the Old Testament is partitioned, dated, and arranged in chronological order as determined by this school; and upon this foundation the author proceeds to build his own structure. And that proves to be a fine appreciation of the literary character of the Hebrew narratives and poems and prophecies, written with great literary charm. In these two respects the book has scarcely a superior. We note, first, that many good things which the author says about the literature, and all the messages which he finds in it, are equally true with a different dating of the writings; and, secondly, that his outlook upon the literatures of the world is not wide. His gaze is mostly fixed upon English and

Hebrew; and so it comes to pass that his analogies taken from the history of English literature and used to support the theories he has espoused are quite nullified as evidence by the history of extra-biblical literature in the Mosaic age (cp. for example, E. C. Richardson in this REVIEW, 1912, pp. 581-605).

Good canons of literary criticism are easily obtained from these pages. For instance, Professor Fowler recognizes that sudden and effective changes of rhythm take place in odes of which the unity is unquestioned (pp. 21, 23, 38, 42); and that the changes from one literary form to another in a prophecy may be "bewilderingly swift", and narrative, direct address, soliloquy, and dialogue be "puzzlingly intermingled" (pp. 118, 119). Because of the neglect to heed these facts, many of the laborious reconstructions of the biblical text which are offered to the public in these latter days are worthless. Or an argument may be framed for the probability of religious odes from the pen of David. David, a musician and a writer of poetry (pp. 36, 37), was "ethically immature and superstitious in religion, but intensely loyal to the God of Israel as he understood such loyalty" (p. 65). "His strong religious sense" (p. 65) is revealed in his deep repentance of sin (p. 61). Then in the almost contemporary narrative of David's court and domestic life "the moral and religious aspect of the events is felt throughout" (p. 65). Thus all the essentials for the production of religious poetry united in David, in his native endowment, his loyalty to God, and his experiences.

A minor matter of some interest is a detail in the translation which Professor Fowler gives of the inscription on the Moabite stone. As was pointed out by the writer of this brief notice of Professor Fowler's book, since the *matres lectionis* are but sparingly used in this inscription, the word *bnh* in line 8 may be either singular or plural, either his son or his sons (*PAOS*, 1890, and *Hebraica*, 1891). The passage reads: "Now Omri had taken possession of all the land of Medeba, and dwelt in it during his days and half the days of his sons [or his son], forty years." The plural is natural in view of the date of the stela, which was evidently erected after the fall of Omri's dynasty (line 7). In 1896 the plural was recognized by the Swede Amandus Nordlander (*Die Inschrift des Königs Mesa von Moab*). Four years later Hugo Winckler argued for the plural (*Altorientalische Forschungen*, Reihe II. pp. 401-407), and was followed, too closely in some respects, by J. Lagrange (*Revue biblique*, 1901, pp. 524 and 532). Kent adopted the plural in the translation which he published in 1905 (*Israel's Historical and Biographical Narratives*, p. 495), and he is followed by Professor Fowler (p. 89). When the plural is read, the statements of the Moabite stone and the Hebrew records are at once seen to indicate the same date for the revolt of Moab. The interval also from the activity of Omri as general or his proclamation as king to the revolt is conveniently measured by the conventional span of forty years. This solution, however, pleases neither Lidzbarski nor Halévy, who argue as though

Mesha were using the word "half" with mathematical exactness (*Ephemeris*, I. 143; *Revue sémitique*, 1901, pp. 301-303).

Princeton.

JOHN D. DAVIS.

The Deciding Voice of the Monuments in Biblical Criticism. By MELVIN GROVE KYLE, D.D., LL.D., Lecturer on Biblical Archaeology, Xenia Theological Seminary. Oberlin, Ohio: Bibliotheca Sacra Company. 1912. 8vo; pp. xvii, 320.

This book treats of archaeological research in its bearing upon the Bible. It is not intended as a textbook, but is a book for popular reading; it lacks the sharp definition, absence of repetition, and rigid rejection of the superfluous that belongs to a scientific manual, and allows room for chastened rhetorical illustration. While the author's joy in every discovery that confirms the Scriptures is not hidden, the book is dispassionate in its treatment of the questions at issue. It reveals the scholar's hospitality to facts, insight into the place and relative value of the different kinds of evidence, and judicial mind. Further archaeological research may prove that some reports of discoveries, upon which the author necessarily relies, are premature, and it will certainly bring additional facts to light. But the author shows restraint. He knows what he has proved, and does not claim too much. It seems indisputable that his main contentions will stand.

In connection with the discussion of the function of archaeology, a most important matter is touched upon, namely, the difference in literary methods and standards between the ancient Semites of the east and the modern Aryans of the west. The Reformers of the sixteenth century rightly insisted upon the interpretation of Scripture according to its plain meaning. They emphasized thereby a correct hermeneutical principle. But they neglected to give due weight to the fact that Old Testament literature is oriental literature, not occidental. Too often the biblical writings have been interpreted as though they had been written in western Europe according to the standards of form and modes of expression which are prevalent there to-day. The result has been not a little mischievous misinterpretation. Dr. Kyle will have performed a true service for the church, if his book succeeds in impressing upon its readers that it is "absurd . . . to judge Oriental writings by Western standards".

Only the greater theories that concern the history and literature of Israel are taken up and scanned in the light of archaeology. Not a few questions, upon which depends the possibility of the early history having been committed to writing contemporaneously or almost contemporaneously with the events narrated, have been raised by archaeology, and some of these are not mentioned in the book. On the other hand the author has evidently not felt called upon to cite all cases where archaeology has proven the historicity of persons whose existence has been denied by criticism. He is treating his subject in a large way; not attempting to discuss every minor point, but

exhibiting the substantial contribution which archaeology has made towards clearing the ground of false theories and furnishing a more secure basis for biblical criticism.

"Archaeology controls criticism." Criticism must bow to the authority of archaeology.

Princeton.

JOHN D. DAVIS.

De Prophetie van Habakuk . . . Door DIRK JAN KATWIJK. Rotterdam: T. de Vries Dz. 1912. 8vo; pp. xvi, 204.

This dissertation, which was offered for the degree of Doctor of Theology at the Free University of Amsterdam, is admirable in every respect. We know of no better book on the prophecy of Habakkuk. Its scholarship is in evidence on every page: revealed at the outset in the lengthy and judicious review of the criticism to which the book of Habakkuk has been subjected; and seen in the exegesis which occupies the latter half of the work, in the author's acquaintance with the modern exposition and his discussion of the exegetical questions. The scholarly spirit also is manifest in the calm and courteous tone, and in the absence of sarcasm. With all its wealth of learning, the book is readable, for the style is lucid and the presentation of the matter is orderly.

The unity of the prophecy is maintained, and the integrity of the text is defended. The author suitably dates the first complaint shortly before the battle of Carchemish, assigns the second complaint to the time of distress caused by the Chaldean invasion nearly a decade after the battle of Carchemish, and places the utterance of the prayer, recorded in the third chapter, perhaps as late as the exile. This dating of the several parts is appropriate, and may be correct; but it is not at all certain, and is quite unnecessary, and there is no advantage that we can see in assuming it; for the second complaint need not have tarried until the Chaldeans were actually harassing the land of Judah. The moral problem, and with it the thought which is voiced in the second complaint, presented itself as soon as the first complaint was answered by the announcement that the fierce Chaldeans should come and punish Judah terribly for its wickedness. The oracle (ii. 4) is the answer to this second complaint, and relieved the moral difficulty which the prophet felt; and the woes are faith's prompt conclusion regarding sinners, and the hymn is faith's courageous attitude in view of the evils foretold.

Princeton.

JOHN D. DAVIS.

The Higher Criticism. Four Papers by S. R. DRIVER, D.D., and A. F. KIRKPATRICK, D.D. New York and London: Hodder and Stoughton. 1912. Pp. xi, 92. Price 50 cents net.

We question the value of this reprint of old papers on the general subject of the rights and worth of Old Testament criticism. When these things were first said, ten, eight, twelve and seven years ago, respectively, they were not new, and by this time it would seem as

if all who were capable of being convinced had been convinced long since, that higher criticism of the Bible has its rightful place in the scheme of things. And equally, the old attempt to adopt that naturalistic reconstruction of Israel's history worked out by continental rationalists and harmonize it with the historic faith of the Church, reappears here in all its feebleness. "The wish is father to the thought" with these earnest scholars.

Princeton.

J. OSCAR BOYD.

What is Judaism? A Survey of Jewish Life, Thought and Achievement. By ABRAM S. ISAACS, Ph.D., Professor of Semitics, New York University. New York and London: G. P. Putnam's Sons. 1912. Pp. x, 206. Price \$1.25.

In a charming style Professor Isaacs endeavors to picture to his readers in these papers—a dozen or so of them—the Jew of to-day as he would have him thought of, appreciated, yes, admired, by his Gentile fellow-American. The author wields a facile pen, and his type of mind is optimistic, broad rather than deep, aesthetic rather than critical. The product of such a mind and such a pen is an exceedingly readable little book, well adapted to clear away prejudices and lay the foundation of a kindly, neighborly intercourse between Jew and Gentile in our city life, where action is more often in evidence than reflection, and where consequently men are oftener moved by old passions and habits than by thought. The answer which the author gives to the question that he has chosen as the title of his book is by no means a complete answer—of course—and it is not altogether a frank answer: the advocate is expected to elicit, not all the facts, but the evidence for what he advocates. Yet the answer is enlightening, interesting, timely, and remarkably good-natured.

Princeton.

J. OSCAR BOYD.

The Makers and Teachers of Judaism. From the Fall of Jerusalem to the Death of Herod the Great. By CHARLES FOSTER KENT, Ph.D. (Being volume IV of *The Historical Bible*). New York: Charles Scribner's Sons. 1911. Pp. xiii, 323. With maps, charts and appendices.

Former volumes of this *Historical Bible* have already been noticed in these columns. This one, the last of the series to deal with the Old Testament, shares the merits and the defects of the others. Clear in style and simple in plan, it is admirably adapted to interest and enlighten the young learner; while the assurance—absolutely colossal at times—with which it settles in ten words historical and literary problems that divide the critical world leaves no unduly vague and doubtful impressions on the reader's memory. That this would be the ideal method of text-book making, provided the author were infallible, is indisputable. As matters stand, we prefer, even when dealing with beginners, to both practise and inculcate caution as the most precious spiritual equipment of the historian.

The same inaccuracy in details which has been criticized in the earlier volumes appears in this book also. The first Seleucus, whose surname was Nicator, is termed Nicanor (pp. 154, 259), through confusion with the Syrian general of Maccabean days. It is doubtless a mere slip that Ptolemy Physcon is called Psycon (p. 263) and is brought to the throne six years too late. The "Medean" Empire (p. 203) must have had some subtle connection with Queen Medea. And Phasaëlus, brother of Herod, is deprived of one syllable of his name by being regularly spelled Phasælus (pp. 282 ff). Jonah is made to predict the extension of "southern", instead of northern, Israel (p. 175); and by way of compensation, Antioch is transported from the southern bank of the Orontes, where it belongs, to the "northern bank" (p. 154)—an error, by the way, already present in Dr. G. A. Smith's article on Antioch in Hastings' Dictionary. In fact the book suggests in many ways that it was prepared with haste. The large output of volumes bearing this author's name explains the haste.

In the difficult problems connected with the founding of the Jewish state Prof. Kent prefers almost always the most extreme solution that has been proposed. For example, he is one of very few to follow Koster in his denial of a general return of exiles under Zerubbabel; and we have not noted any divergence of views from those of Professor Torrey, the author's colleague at Yale, except in the estimate of Nehemiah, chapter 13, where even Prof. Kent cannot quite follow the radical eccentricities of Torrey's historical skepticism.

To have such combinations as these put forth to our students as history—to learn and recite in all solemnity, as though things really occurred thus—would be a melancholy chapter in the history as well of education as of Bible-study, if there were any promise of large and lasting influence in them. But it must seem, even to optimistic spirits of Dr. Kent's way of thinking, a hopeless task to rewrite the Bible. For every copy of "The Historical Bible" there pass into circulation hundreds of copies of the simple old Bible, that will continue to tell its familiar story to its readers when this series and others like it are by-gones and curiosities. If the old Bible is error and "The Historical Bible" is truth, it is greatly to be feared that truth will never overtake error.

Princeton.

J. OSCAR BOYD.

The Ethics of the Old Testament. By HINCKLEY G. MITCHELL, Professor of Hebrew and Old Testament Exegesis in Tufts College. 8vo; pp. x, 417. The University of Chicago Press: Chicago, Illinois. \$2.00 net.

This is a carefully wrought, an interesting and an instructive volume. Taking up in chronological order each book of the Old Testament, the author discusses and unfolds the passages, whether narrative or didactic, which throw light on the ethical development of Israel.

It is, however, a disappointing discussion for the following reasons:

1. It "leaves it to the reader to define for himself the ethical significance of the Old Testament as a whole in the light of its findings, suggesting only that while it can evidently no longer be regarded as 'peculiar' for 'the completeness and consistency of its morality', and therefore infallible, its surpassing importance as a record of the moral development of the Hebrews and a means of stimulation to, and instruction in, right conduct must always be recognized." That is, we have an admirable exhibit of the ethical development of Israel, but we do not have an estimate or even a presentation of the ethical ideal of the Old Testament. We are told what the Israelites did and in some cases how they thought, but we are not told what the Old Testament teaches that they ought to have done or how they ought to have thought. Yet this latter is what is of most importance and is what from the title of the book we had the right to expect.

2. The chronological order is that of the destructive criticism and is adopted with all the cocksureness of that school. Thus "most, if not all, of the psalms are of post-exilic origin". "The Book of Ruth is without doubt a fictitious narrative written in protest against the exclusiveness represented by Ezra, about 450 B. C." "The Pentateuch is not the work of Moses, but the product of a later process of development lasting until the middle or end of the fifth century B. C." "It is impossible to regard the Ten Commandments as, in any strict sense of the term, Mosaic." "They date from about 650 B. C." It is not, therefore, even only a record of the ethical development of Israel that Professor Mitchell gives us. The whole process is inverted; first things are put last; beginnings that must have been supernatural are made endings that can, perhaps, be explained away as natural. This is what we have, unless we are prepared to adopt our author's critical positions and take the Old Testament as being the opposite of what on its face it claims to be and what our Lord believed it to be. The wonder is how such a book can still be as stimulating and instructive ethically as we have seen that Professor Mitchell admits.

3. His ethical interpretations are not always satisfactory. For example, it is not true that Gen. iii "teaches that man was not originally endowed with the faculty for making ethical distinctions". It is not the fact "that it is based on the idea that childhood is the ideal state, and that, therefore, Yahweh, although he was obliged to give the first human beings fully developed bodies, withheld the gift that would have made them independent in a sense, and morally responsible." In a word, it is not the teaching of Gen. III, as our author holds, that man had to fall in order to become a moral being. As Keil and Delitzsch say when commenting on this passage: "The knowledge of good and evil, which man obtains by going into evil, is as far removed from the true likeness of God, which he would have attained by avoiding it, as the imaginary liberty of a sinner, which leads into bondage to sin and ends in death, is from the true liberty of a life of fellowship with God."

Princeton.

WILLIAM BRENTON GREENE, JR.

Sociological Study of the Bible. By LOUIS WALLIS. Author of "An Examination of Society." Formerly Instructor in Economics and Sociology in the Ohio State University. Chicago: The University of Chicago Press. 1912. 8vo; pp. xxxv, 308.

"This book is a recasting of a number of papers which have appeared in the *American Journal of Sociology* at various times during the last ten years. The material has also been worked over in lecture courses at the Ohio State University; the Plymouth Congregational Church, Columbus, Ohio; the First Congregational Church, Columbus, Ohio; the Abraham Lincoln Centre, Chicago, Illinois; and in a private correspondence course given to students in the United States and other countries." It is not, as from its name might be supposed and from the lack of a good treatise of such a kind is much to be desired, an exposition and interpretation and application of the teachings of the Bible with regard to the institutes of human society, the family, the nation, the church, the race, and the kingdom of God. On the contrary, it is "an evolutionary study of Christendom." It does not aim to show how the supernatural revelation of Jehovah to Israel determined the development of society as well as of religion among the Jews and subsequently in Christendom, rendering both the religion and the civilization of both unique; but it does aim to show that "the vital religious ideas of Christian society took shape in response to a social pressure as tremendous and compelling as that in which we live to-day." That is, it would establish and illustrate the proposition that God is the creature rather than the creator of society.

In order to do this it assumes off-hand four positions which, it would seem, only the amplest proof could justify. First, it denies the distinction between nature and the Supernatural. "Nobody", it says, "has ever yet drawn the line between these terms; and there appears to be no prospect that anybody ever will." Second, it makes the Old Testament just the reverse of what it seems to be and claims to be. The first books it regards among the last written. Thus, we read, it "is now definitely established that the first six books of the Bible were produced after the Babylonian exile." Further elaboration, however, is unnecessary. We are all familiar with the "results" of the "destructive" criticism. What, however, it may be well to call attention to is the certainty assumed to attach to these results. 'That the Old Testament was compiled from earlier books' and that the writers who did the compiling lived at a late period, long after the downfall of the Hebrew nation—this "is a conclusion of modern science just as definite and certain as the established laws and principles of chemistry and physics." Third, "there is no evidence that the religion of Yahveh stood at first upon any different footing than did the other cults of the ancient world." It was not supernaturally communicated from without and from above, though it makes this claim. On the contrary, "it came into existence by the sifting of ancient religious ideas through the peculiar national experience of the Hebrews." Even "the Mosaic

Law, instead of being the force that set the peculiar development of Israel in motion, was itself the product of that evolution." Thus the Hebrew nation did not consist of twelve tribes that were suddenly welded into a mighty social organism at Mount Sinai in the desert of Arabia; but "the social group known as the Hebrew nation came slowly into existence, in the land of Canaan, at the point of junction between two previously hostile races, the Israelites and the Amorites." So, too, "the purpose of the Bible is not history in the scientific sense, but *religious edification*." "The editorial point of departure in the making of the Old Testament is condemnation of the Hebrews for walking after the iniquity of the Amorites." Again, "the religion of Israel took on its world-renowned character of religious exclusiveness through the fight against the Amorite gods." Once more, "the Captivity gave the religion of the Hebrews a world-perspective," and so "the national god of Israel became the Redeemer of Mankind." Fourth, the mistake of Judaism and of Christianity in both its Catholic and its Protestant forms has been that it has rejected the "social problem", and "the decline of orthodox Protestantism is due to its emphasis upon individual rescue as the only method of redemption."

It is farthest from the intention of the reviewer to try to controvert all or any of these positions. As most of them are stated without proof, he is under no obligation to do so; and if it be true, as urged, that all scholars accept at least most of them, he would, at any rate in the judgment of the author, disqualify himself by so doing. He wishes simply, and for the sake of those who do not pretend to such scholarship, to raise a question or two.

1. Do not Mr. Wallis and his whole school confuse the occasion of social and of religious development with their cause? Historical events are the former, but are they the latter? Would the aggressiveness of Amorite law and morals have produced any reaction on the part of Israel, if Israel had not been under the influence of a moral standard other and higher than that of the Amorites? Thus so far from the history of Israel explaining the Sinaitic legislation, does it not for its own explanation demand that legislation?

2. How are we to account for that legislation or for the unique moral earnestness of which, according even to Mr. Wallis, it was the expression? There was nothing in the environment of Israel to suggest it. Indeed, it is admitted to have been the result of a reaction against environment. There was nothing in the genius of Israel to originate it. Their whole history shows that naturally they were no more earnest than their neighbors. It would seem, then, as if the Bible's own explanation, viz., that "God spake all these words", were both the rational and the only one, that we must accept it or allow the religion of the Bible to go unexplained.

3. What is to be done with the prophets on our author's theory? Many explain the religion of Israel as the product of their own genius, but what of their genius? In view of their character with its passion both

for righteousness and hope, in view of their Messianic promise and of its having been made then and there, in view of their universalistic ideal and of its arising as it did when and where such universalism was naturally impossible,—the Hebrew Prophets are rightly regarded as constituting the most remarkable body of men that ever lived. With the Hexateuch and many of the Psalms, not to speak of other Scriptures, open to them for their instruction; with a long course of history punctuated at its great epochs with supernatural intervention; even with all these advantages we find ourselves unable to explain the prophets and their message otherwise than that they spoke, and knew that they spoke, as they were "moved by the Holy Ghost himself." When, however, we take them, as our author is obliged to take them, as coming at the beginning rather than toward the close of the development of Israel, the wonder deepens, their testimony to the Supernatural becomes even stronger, the endeavor to dispense with it demonstrates the necessity of positing it.

This, however, is not the only respect in which Mr. Wallis has done good service in the cause of truth. He has served her intentionally as well as in this, instance unintentionally. We are much indebted to him for showing most clearly that "the prophetic opposition to the wealthy had no affinity with modern radicalism or socialism." "The hobby-rider" has gone to them in search of material to support his cause; but if fairly interpreted, they do not furnish it. "What the prophets really fought against in their fierce denunciation of the wealthy, was the contraction of the master-class upon itself, and the crowding of the less fortunate baals, their widows and orphans, into the lower enslaved class. The prophets never protested against human slavery, or any other institution whose logic ultimately denies "human rights. As a consequence, they have no affinity with modern democracy." "Their writings are virtually a series of *ex parte* pamphlets in which only one phase of the issue is voiced." They are always against wrong and oppression, but they do not denounce the then and now existing order of society as inherently wrong and oppressive. So also we cannot commend too highly our author's position as to the relation of the church to political and social questions. Hear what he says: "The present awakening of religious people to the social side of religion brings with it a real peril. The reaction from the former one-sided emphasis upon 'individualism', and 'personal wrong-doing', seems to be taking us over toward the opposite extreme. More and more we hear it said that the church machinery should put itself behind projects of social reform—such as liquor legislation, child-labor laws, unionism, socialism, etc. If the church should lend itself to social reform, it would have to take up some definite position with regard to politics and economics. But men have always differed about politics; and if this view of church life prevails, those who do not favor the particular program adopted by their church cannot support the organization; and this would convert the church into a political party. Our chief

guide here must be the testimony of experience. The witness of history is in favor of the complete separation of Church and State. The Church may be compared to a great electric dynamo. The function of a dynamo is to 'generate energy', and convert 'power' into a useful form. Any proposition that seeks to turn the Church away from its function as a generator of moral and spiritual energy looks back to the troublesome times when religion was a political issue." This review must close with a single question. Could the Church continue to be a great spiritual dynamo, should our author succeed in explaining Christianity as simply the result of social evolution?

Princeton.

WILLIAM BRENTON GREENE, JR.

A Harmony of the Gospels. In the words of the American Standard Edition of the Revised Bible, and Outline of the Life of Christ. By JOHN H. KERR, D.D., Author of "Introduction to New Testament Study". Third edition, Revised. New York, Chicago, Toronto: Fleming H. Revell Company. 1912. 12mo; pp. xxiii, 236.

Dr. Kerr's *Harmony of the Gospels* was published by the American Tract Society in 1903, and was duly noticed by Professor William Park Armstrong in this REVIEW, Vol. II, (1904), pp. 679-680. It is now issued also, in this very cheap edition (fifty cents) by the Revell Company; an imprint edition having also been published by the International Young Men's Christian Association. We must refer to Professor Armstrong's notice for a particular account of the characteristics of the book. Here we need only observe that the fact that it meets a need seems to be shown by its republication in so accessible a form.

Something, however, may be properly said, by way of general description. It is the English version of the Gospels which is printed, and the text is derived from the American Standard Edition of the Revised Version. When any given section is found in only one Gospel, it is permitted to extend across the whole page. Elsewhere four separate columns have been maintained, even though some of them are left blank because of the failure of the section in question in one or two of the Gospels. This feature is thought particularly important, as enabling the reader to estimate at a glance the contents of each Gospel. It is not quite so clearly marked in the present edition as in the previous edition (which is still on sale), because in an effort to narrow the page and so save space the width of the columnar spaces is not kept uniform: the reader who can afford the price (one dollar) would therefore still do well to provide himself rather with the primary edition. In the distribution of the material of the Gospels into greater sections, Dr. Kerr prefers to make use of the natural divisions of the life of our Lord, rather than of the purely chronological framework provided by the annual passovers. This constitutes his *Harmony* also an "outline of the life of Christ", and as he attaches to the heading of each of these greater sections a chronological notice, the suggestion of a tentative chronological schematization is preserved. In his view the material of the Gospel narratives falls between October, B. C. 6,

and May 18, A. D. 30; he assigns the birth of our Lord to *circa* Dec. 25, B. C. 5, and His crucifixion to April 7, A. D. 30. He thus includes four passovers in our Lord's ministry, one of which is assumed to fall at Jno. V, though a certain amount of doubt is expressed as to the identification of that feast. The topical distribution of the material separates it into short periods of Preparation at the beginning and of Triumph at the end, with the great period of Labor between, divided into the Judean, the Galilean (in two parts: "to the multitudes" and "to the disciples") and the Perean ministers and the Passion Week.

A phrase in the Preface seems to imply that the term "Harmony" has fallen somewhat into disrepute. Dr. Kerr disclaims any attempt to "harmonize" anything: he has simply arranged the material of the Gospels chronologically and put the parallel passages into immediate juxtaposition. This is, of course, a process of harmonizing, and is the necessary first step in any attempt to obtain from the Gospels a view of the course of our Lord's life on earth, in the consecution of its events and (if that can be traced) its stages of development. When "Harmonies" are spoken of depreciatively, as it seems they sometimes are, it is either because the possibility of tracing our Lord's life through its stages from the baptism to the crucifixion is denied, or else because the value of such a view of the course of our Lord's life is unduly disparaged. The actual preparation of a "Harmony" is the sufficient answer to the former of these points of view. The admirable results obtained by the mere preparation of a "Harmony" is itself indeed a testimony, not to be despised, to the trustworthiness of the Gospel narratives and of itself goes far to refute the critical disintegration which has been applied to them. For the rest, it is to be admitted that the purposes which "Harmonies" serve are not the very highest. It is not by their means that we obtain our best understanding of the great figure of Jesus or arrive at our fullest appreciation of His Person and work. We know Dante's genius from the *Divina Commedia*; we learn the best things of Raphael by looking at his paintings. But a life of Dante or of Raphael is not therefore of no interest or importance. Because we can come to know Jesus better by studying His portrait as given to us severally in Matthew, Mark, Luke and John, it does not follow that we have no need of investigating with care the course of His life on earth. "Harmonies" are not to be depreciated because their service is rendered for the latter rather than the former task. We can know Jesus, fortunately, without a "Harmony". But we cannot make the first step towards obtaining a just conception of the course of His life on earth, without consciously or unconsciously forming a "Harmony"; and to leave this essential work to the unconscious, that is to say fragmentary and unpremeditated, instinctive action of our historical sense is merely to invite error, disproportion and general ineptitude in the prosecution of our historical work.

We have thought it well to say these primary things explicitly, as we

commend afresh Dr. Kerr's excellent "Harmony" to the attention of our readers. No one can get along without a "Harmony" who wishes to know the course of our Lord's life on earth: and here is a good "Harmony" to guide our historical studies in the life of Christ.

Princeton.

B. B. WARFIELD.

St. Paul. A Study in Social and Religious History. By ADOLF DEISSMANN, D. Theol. (Marburg), D.D. of Aberdeen, St. Andrews, and Manchester, Professor of New Testament Exegesis in the University of Berlin, Author of 'Light from the Ancient East'. Translated by LIONEL R. M. STRACHAN, M.A., English Lecturer in the University of Heidelberg, formerly Scholar of St. John's College, Oxford. London: Hodder and Stoughton. New York: George H. Doran Company. 1912. Pp. xix, 316. Price \$3.50 net.

Deissmann's *Paulus* was noticed in this REVIEW, 1912 (x), pp. 139f. The translator of the English edition, who has given us also Deissmann's *New Light on the New Testament* and his *Light from the Ancient East*, is well and favorably known for the accuracy and faithfulness which he combines with an idiomatic and graceful style. The content of the book has not been changed; but the form has been improved by the elimination of typographical errors. Mr. Strachan has added a few notes and prepared useful indices. In view of the interest which attaches to the Gallio inscription a brief note might have been added indicating the literature which has appeared since the publication of the German edition, which, in part at least, consists of: Lietzmann, *Zeitschrift für wissenschaftliche Theologie*, 1911 (liii), 345ff, 1912 (liv), 95, cf. this REVIEW 1912 (x), 139f; P. B [attifol], *Bulletin d'ancienne littérature et d'archéologie chrétiennes*, 1911 (i), 214f; E. B. Allo, *ibid.* 1912 (ii), 145f; Goguel, *Revue de l'Histoire des Religions*, 1912 (lxv), 315ff [the reference (p. 315, n. 2) to Simcox, *A Point in Pauline Chronology*, *Journal of Theological Studies*, 1911, is an error both in subject, for it does not treat of the Gallio inscription, and in date,—it appeared in 1901]; Wohlenberg, *Neue kirchliche Zeitschrift*, 1912 (xxiii), 380ff; F. Prat, *Recherches de Science Religieuse*, 1912 (iii), 374ff; Dubowy, *Biblische Zeitschrift*, 1912 (x), 142ff; E. Schwartz, *Göttingische gelehrte Anzeigen*, 1911 (173), 670; Harnack, *Sitzungsberichte d. Königlich preuss. Akademie d. Wissenschaften*, phil.-hist. Classe, 1912 (xxxvii), 673ff, cf. Wohlenberg, *Theologisches Literaturblatt*, 1912 (xxxiii), 505ff; Knopf, *Theologischer Jahresbericht*, 1911 [published 1912] (xxxi), 371ff; I have not seen Bares, *Pastor Bonus*, 1911 (xxiv), 219ff cited by Dubowy, p. 149 and Knopf, pp. 371f. The status quaestionis remains however much the same. There is general agreement that the Claudian letter to Delphi preserved in the fragments of the inscription was written in the first half of the year 52, prior to July 31st and that Gallio was proconsul at that time. It cannot be said that either of the possible alternatives for the beginning of the proconsulship has been eliminated or that the exact time of Paul's appearance before Gallio has been determined. The earlier

date for the proconsulship—spring or early summer 51-52—is advocated by Lietzmann (1 July), Goguel (May), and Harnack (summer); the later—52-53—by Wohlenberg (1 July), Dubowy (May), and Prat (May),—Paul's arrival in Corinth and appearance before Gallio being according to Lietzmann, January 50 and July or August 51 respectively; Goguel, spring 50 and autumn 51; Harnack, beginning of 50 (end 49?) and [not discussed]; Wohlenberg, autumn 51 and May, June or autumn 52 and departure in spring 53; Dubowy, spring 52 and autumn 53; Prat, winter 51 and summer 52. If Orosius' date for the Claudian edict rests on good authority, as Harnack seeks to show; and if *προδλάως* in Acts xviii. 2 fixes the arrival of Aquila and Priscilla in that year, Paul may have reached Corinth in the end of 49 or the beginning of 50, and his appearance before Gallio may be dated in the early summer of 51. This is the earliest date that the inscription permits. The later date, however, remains equally possible and is, in view of the implications of the relative chronology, still the more probable.

Princeton.

WILLIAM P. ARMSTRONG.

Introduction to the Life of Christ. By WILLIAM BANCROFT HILL, D.D., Professor of Biblical Literature in Vassar College. New York: Charles Scribner's Sons. Pp. viii, 226. Price \$1.25 net.

This is a good book and will serve its purpose admirably. It may be commended to those who are preparing for a theological course and to others who may desire to know about the results and something of the methods of historico-critical study of the Gospels. The subjects treated are,—Heathen and Jewish writings; Christian writings other than Gospels; the Apocryphal Gospels; the canon, text, and date of the Gospels; the Synoptic problem; the Johannine problem; characteristics of each Gospel; the trustworthiness of the Gospels; and the use of the Gospels for a life of Christ. There is an Appendix on Lives of Christ, and an Index. The discussion is concise and clear, informed by careful scholarship, comprehensive knowledge, and good judgment. There are certain matters of interpretation and historical construction in regard to which the author's view is unsatisfactory; but these are few and do not seriously mar the pleasure of agreement touching matters of fundamental importance to historical Christianity. The point of view of the book and its style may be illustrated by the following brief statement about miracles (pp. 174f): "The question of miracles is a comprehensive one, starting with the philosophical problem of the existence of a personal God and his relations to the universe, passing next to the religious problem of the attitude of God toward man and the function of miracles in his self-revelation, and ending with the historical problem of the sufficiency of evidence that certain miracles were actually performed. If the student of the Gospels is fully convinced that there is no personal God, or that the universe is independent of his will, or that sufficient knowledge of God is given in natural ways, then the miraculous is ruled out, and any

report of it is absurd. In other words, the atheist or the deist is justified in affirming that miracles do not happen. But the agnostic, and still less the theist, has little right to make that affirmation until he has carefully examined the historical evidence that miracles have taken place. And no evidence is so important and worthy of serious consideration as that presented in the Gospels; for no miracles are in such evident harmony with the noblest conceptions of God and man as the miracles of Christ".

Princeton.

WILLIAM P. ARMSTRONG.

La Théologie de Saint Paul. Par F. PRAT, S. J. Deuxième Partie. Paris: Gabriel Beauchesne + Cie, Editeurs. 1912. (Bibliothèque de Théologie Historique publiée sous la direction des professeurs de théologie à l'institut catholique de Paris.) 8vo; pp. 579.

This volume is the second part of a comprehensive work on Paulinism, and deals with the Apostle's teaching from a systematic point of view. The first part we have not been able to examine, but to judge from the references to it scattered through the present volume it contains the historical and isagogical prolegomena. Professor Prat is evidently well-prepared for discussing his large subject intelligently and throwing upon it the light of even the most recent investigation. Very little in the modern literature on Paulinism of either German and Dutch or English provenience seems to have escaped his attention. He is also well-posted exegetically, and makes free use of the resources of Protestant scholarship. Besides this his ecclesiastical position as a Catholic leads him to approach Paul's teaching from a peculiar but at the present juncture especially interesting point of view, now that the question, to what extent the respective systems of Catholicism and Protestantism have their basis and preformation in the New Testament teaching, seems about to acquire a new interest and actuality. Of late Professor Pyper of the University of Leiden has broadly reviewed this problem after a purely historic fashion. It is, of course, exegetically considered, a problem that has been exhaustively threshed out in the old controversies between the Romanist and Protestant theologians, but none the less, in view of the more organic and historically-conditioned understanding of the teaching of the New Testament writers supplied by the study of Biblical Theology, it would seem capable of a new formulation and a more convincing solution. As for Paul in particular, Protestantism has always claimed to be a revival of the great principles of soteriology upheld by the Apostle as over against the Romanist system which had fundamentally abandoned the Pauline position. But not many years ago Wernle in his treatise "*Der Christ und die Sünde bei Paulus*" gave a construction of the Pauline doctrine of justification, which, while not in any sense vindicating the Romanist doctrine as a whole, yet if well-founded, would tend to show that there was a solid basis in Paul for some of the characteristic Catholic tenets in regard to sin and salvation. We are surprised to see that in the long and fairly complete bibliography

of the literature on Paulinism at the close of the present volume Wernle's treatise is not mentioned, nor is any reference made to it in the course of the discussion. On the whole the polemic element in Professor Prat's book, although quite pervasive, appears singularly detached from what might be called its "modern" quality, meaning by the latter the way in which it keeps in touch with and utilizes the modern biblico-theological investigation of Paulinism. The new type of polemic which aims higher than at an argumentation from isolated proof-texts is not overmuch in evidence here. As an example of the author's procedure we may mention how in his treatment of the divine purpose of salvation, he takes his point of departure not in the numerous Pauline deliverances concerned with the heart of the matter, but with such a peripheral, incidental text as I Tim. 2, 1-3, obviously in order to lay the desired universalistic basis for the plan of redemption, by subsequent adjustment to which the absolute predestinarian strain of teaching found in numerous other contexts can be made innocuous. This is, altogether apart from the question of the correct exegesis of I Tim. 2, 1-3, the direct opposite of biblico-theological procedure, insofar as the latter seeks faithfully to reproduce the structure and proportion of thought as it presented itself to the mind of the biblical writer himself. All through one is made to feel that the author's allegiance to the Catholic system has shaped too much his mode of approach and method of treatment. Too often the orthodox Romanist doctrine is used as the heuristic principle with which in mind the author asks what may in its support be gathered from Paul. The result is that in all cardinal points the Apostle's teaching is found identical with the Catholic theology in its anti-Protestant Tridentine crystallization. So in regard to the original state of man where the "*dons surnaturels*" are introduced as being the counterweight to the natural perishableness and carnal inclination of man. It is true Paul's teaching has in it an element that might seem to fall in with this doctrine, inasmuch as the original psychical state of man is contrasted in I Cor. 15, 45, 46 with a higher pneumatic state, which latter is thoroughly supernatural. But the difference is that to Paul the supernatural state stands at the end of the development, and therefore can, discounting the intervening reign of sin, be brought into connection with the first man only as a prospect or goal placed before him, not as a remedy to offset any inherent deficiencies of created human nature. In regard to the doctrine of concupiscence as the source of sin the author's plea is somewhat better supported, inasmuch as the Pauline conception of the *Sarx* in one of its branches actually covers the sphere of bodily sin, but here also it has to be acknowledged that the main stem of the conception has nothing to do with this, being determined not by the anthropological contrast between spirit and body, but by the religious contrast between the presence and absence of the Spirit of God, and the author, while quite correctly tracing both phases of the idea, does not attempt to deduce the one from the other. Most strikingly the detachment from the large trend of

modern investigation in favor of the *parti pris* of Catholic teaching appears in the chapter on "La Foi Principe de Justification". Here the reasoning becomes almost entirely dogmatic in character, and all the weight of evidence which goes to prove the declarative sense of *δικαίω* is simply passed by in silence, the author's main reliance being the old contention that for God to declare righteous him who as a matter of fact is not righteous is impossible. Equally much is made of the objection that the Protestant idea of faith voids the act of all religious and moral significance by making it a purely receptive organ, whilst the Catholic doctrine views in it the active principle of a subjective righteousness. But in neither of these two cases is any serious effort made to demonstrate the un-Pauline character of the Protestant and the Pauline character of the Romanist position. It must be added in fairness that in connection with the sacraments the author does not appeal in support of the Romanist doctrine of the Eucharist to the recent tendency as represented by Eichhorn, Heitmüller and others, to ascribe to Paul a pronounced sacramentarian teaching. To be sure here also he relies too easily upon the old plea that in the words "this is my body" the "*is*" must be taken literally, an insistence upon the letter which ill agrees with the admission made on the next page that in the words accompanying the cup not merely one but two metonymies may be recognized. Less influenced by dogmatic prepossessions is the discussion of the objective soteriology, especially as regards the atoning work of Christ. Still here also the principal point insisted upon is the un-Pauline character of the idea of substitution of Christ for the sinner in the punishment of sin. The writer thinks that not "substitution" but "solidarity" truly expresses the mind of the Apostle on the subject, and furnishes the key to a correct understanding of the atonement. This seems to us making a false alternative of two ideas which admirably go together and mutually require each other. The Protestant advocates of the vicarious penal theory of the atonement certainly cannot be accused of failure to appreciate the importance of the solidarity between Christ and man as the indispensable prerequisite of imputation or substitution, just as little as the advocates of the federal theory of Adam's relation to the race overlooked this important fact. But, while insisting upon solidarity as a prerequisite to imputation, they did not on that account fall into the error of making it supersede the latter as the governing principle of the atonement, so as to rule out every idea of imputation from the sinner to Christ or vice versa. Of this error it seems to us Professor Prat does not steer clear. He appears to think that the mere solidarity of Christ with mankind as such suffices to make men participants in the effects of his death. But solidarity is either a legal conception and as such includes imputation, or it is a physical conception implying realism, and only in the latter sense can it serve as a substitute for imputation. All the advantage, therefore, that the author thinks to secure by emphasizing the principle of solidarity is dependent on his avowal of the theory of realism, an avowal which

at least explicitly he refrains from making. It is quite true that the formulas of the imputation of our sin to Christ and of the imputation of Christ's righteousness to us are lacking in Paul, but the reason for this is not to be sought in the Apostle's ignorance of or aversion to the conception itself. The reason simply is that Paul prefers to put the matter on the broader basis of the identification of the Person of Christ with us. The Pauline formula is: Christ was made unto us or for us sin or righteousness. But this broader personal formula of itself includes the other more narrow and impersonal one which theologians have adopted in entire harmony with the intent of Paul. When Professor Prat further thinks that the theory of solidarity solves the problem of the effect of Christ's death in the subjective sphere, of what Paul calls our "dying with Christ", he seems to us to miss the real point in which the difficulty of this undoubtedly Pauline conception lies. The problem is not how we can share with Christ in something that he first experiences. This is fully accounted for by the principle of solidarity and real union of life. But the problem is how this death with Christ, which is in his case a death *for* sin and in our case a death *to* sin, can yet be one and the same process, with causal connection between its two stages. To this problem the insistence upon the principle of solidarity between Christ and us offers nothing in the way of solution, unless one were prepared to say that Christ's death was in every respect a death *to* sin and not *for* sin, which the author is not.

While compelled to make the above strictures on the author's method, we gladly acknowledge that in many respects his book is one of unusual merit, from which every student of Paulinism will be able to learn. Especially the notes subjoined to the various chapters are of great value excelling as they do in compactness and lucidity of statement. Such notes as A, II on the usage of the term "Gospel" in Paul and F I on "L'évolution sémantique du mot στοιχείον" are models of their kind. In general the style of the book furnishes a most happy example of the adaptation of the Gallic type of mind to the lucid treatment of abstruse theological problems.

Princeton.

GEERHARDUS VOS.

Kurzgefasste Grammatik des Neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der vergleichenden Sprachwissenschaft und der KOINH-Forschung. Von A. T. ROBERTSON, D.D., Professor der Neutestamentlichen Exegese am Baptischen Seminar in Louisville, Ky. Deutsche Ausgabe von HERMANN STOCKS, Seminar-oberlehrer in Cottbus. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1911. Pp. xvi, 312. M.5-, geb. M.6-.

Dr. Robertson's *Short Grammar of the Greek New Testament* was reviewed in the PRINCETON THEOLOGICAL REVIEW, vol. vii., 1909, pp. 491-493. A second edition had appeared only a year after the time of original publication. The appearance of a German translation gives further evidence of the rapidly widening usefulness of the book. It

is true, the service which Stocks has rendered amounts to very much more than mere translation; for the material has been subjected to a thorough re-examination, and some sections have been re-written. But the improvement thus introduced into the German edition should cause no derogatory reflection upon the original work. It indicates rather that Dr. Robertson's book was of such value that it could serve as a useful basis for the work even of an independent and painstaking investigator.

On p. 134, εἰς with the accusative in the sense of a predicate nominative is still (compare the review mentioned above, p. 492) represented as occurring in Attic. Examples may fairly be desired. The usefulness of the valuable bibliography has in the German edition been increased by revision and classification. Despite the full table of contents, however, an *index rerum* is still to be desired.

Princeton.

J. GRESHAM MACHEN.

HISTORICAL THEOLOGY.

The Oriental Religions in Roman Paganism. By FRANZ CUMONT. With an Introductory Essay by Grant Showerman. Authorized Translation. Chicago: The Open Court Publishing Company; London Agents, Kegan Paul, Trench, Trübner & Co. 1911 Pp. xxiv, 298.

The Religious Life of Ancient Rome. A Study in the Development of Religious Consciousness from the Foundation of the City until the Death of Gregory the Great. By JESSE BENEDICT CARTER, Author of "The Religion of Numa". Boston and New York: Houghton, Mifflin Company. The Riverside Press, Cambridge. 1911. Pp. x, 270.

For the historical student everything connected with the Eternal City has a peculiar interest, but comparatively little attention has been paid to the religious life of the Romans. The general reader has a vague notion that the influence of the oriental religions was felt during the Empire—was there not a priest of Serapis in *Last Days of Pompeii*?—but he is usually content to dismiss the religion of the Romans as a subspecies of the better known religion of the Greeks, a pale copy in less vivid colors. As Professor Carter says: "The religion of ancient Rome is very little known outside the narrow circle of specialists in Latin. Her religion has been hedged about in a very extraordinary way, as though this jealous secrecy, which was always a part of it in the days of its life, was still guarded after its death by the wraiths of the gods who have gone the way of all the earth."

Both of the books before us grew out of courses of lectures, one given at Paris and Oxford, and the other before the Lowell Institute at Boston. *The Oriental Religions* is a translation of *Les religions*

orientales dans le paganisme romain, which was published in 1906 and revised in 1909. M. Cumont, who is a professor in the University of Ghent established his reputation as a collector and interpreter of evidence in the religious field in his two volumes (1896 and 1899) on *Textes et monuments figurés relatifs aux mystères de Mithra*, and the translator and publishers of the present volume have done a service in making accessible to English readers his work in a broader field. M. Cumont believes that "the propagation of the Oriental religions, with the development of neo-Platonism, is the leading fact in the moral history of the pagan empire". He traces the influence of these religions in chapters on Rome and the Orient, Why the Oriental Religions Spread, Asia Minor, Egypt, Syria, Persia, Astrology and Magic, and the Transformation of Roman Paganism. The mass of valuable notes and references is conveniently placed at the close of the book.

At a time when the Orontes was pouring its waters into the Tiber, and the Hellenized Orient was imposing its culture upon Rome, the influence in the sphere of religion was part of a larger movement. As M. Cumont says: "The transformation of beliefs was intimately connected with the establishment of the monarchy by divine right, the development of art, the prevailing philosophic tendencies, in fact with all the manifestations of thought, sentiment and taste." For our knowledge of these religions and of their influence in the Roman empire we are dependent upon literary and archaeological sources: allusions in Latin writers, and descriptions by Stoic and Platonist philosophers and Christian apologists; and the growing body of monuments and inscriptions. The evidence after all is meagre. "Shut out from the sanctuary like profane outsiders, we hear only the indistinct echo of the sacred songs and not even in imagination can we attend the celebration of the mysteries."

Both our authors warn us against the inference often hastily made that resemblance between the doctrines or ceremonies of two religions imply imitation. M. Cumont protests alike against regarding the pagan mysteries, with the Church Fathers, as a sacrilegious parody of the sacraments inspired by the spirit of lies, and against seeing in the Christian ceremonies, with the Oriental priests, a plagiarism of their ancient rituals. "It would appear that both were very much mistaken."

As we read the evidence of the wide-spread popularity among the Romans of the cults of Isis and Serapis, of Attis and Cybele, the Great Mother, and of Mithra, the invincible sun-god, two questions come before us: how explain the spread of these religions among the adherents of the official Graeco-Roman religion? and how explain the victory of Christianity over all its rivals? M. Cumont excludes from his subject the spread of Christianity in the Roman world, although he says that the diffusion of the Oriental religions promoted the victory of the Christian church. These religions did much to disintegrate the official cult, they separated religion from the state,

and taught before and alongside of Christianity ideas such as personal purification and eternal life. But it should be noted that the eastern cults hindered as well as helped the progress of Christianity. This point is made by Professor Carter, who says: "There were absolutely no exceptional conditions created for the benefit of Christianity. It entered into the struggle of human thought with no superiority except what it contained within itself. In fact, one of the most tangible proofs of the beauty of its original doctrines, of the sublimity of the moral teachings of Him who spake as never man spake, is to be found in the workings of those pre-conditions, which not only helped but also hindered her, while they seem to have been only of help to her rivals. The organization of the Empire rendered possible organized persecutions; philosophy created heresies, and the other Oriental religions, which in the main supported rather than opposed one another, ranged themselves unitedly against her."

The pervasive influence of the Oriental religions, with their cruel and sensual rites which scandalized the Latin writers as well as the Christian apologists, is often regarded as an evidence of the degradation of the Roman character under the Empire. M. Cumont would have us view the matter in another light. He thinks that a moral ground must be sought for the diffusion of these cults among all classes of Roman society, in spite of the fact that by the adoption of their mysteries "barbarous, cruel and obscene practices were undoubtedly spread". The new faiths, in contrast to the cold, prosaic and austere Roman religion, appealed to the emotions through their mysterious rites, to the intellect through the erudition of their priesthood, and to the conscience through the claim to wash away the impurities of the soul. "The Oriental religions acted upon the senses, the intellect and the conscience at the same time, and therefore gained a hold on the entire man. Compared with the ancient creeds, they appear to have offered greater beauty of ritual, greater truth of doctrine and a far superior morality." There is matter for discussion here, but it is evident that these religions became more spiritualized in course of time, and that the various deities at least of Egypt and of Syria came to be conceived, in accordance with the dominant philosophy, in a henotheistic or pantheistic way.

Professor Carter includes an account of the progress of Christianity in his comprehensive and very interesting survey of the religious life of the Romans. The apostle Paul, he believes, by teaching Christianity in a juridical form, translated it into terms of the Occident; and to this work of Paul was due not only the existence of Christianity as the religion of Europe but in a sense the preservation of western civilization itself. In the third and fourth centuries, he tells us, the great contending forces were "Neoplatonism, Mithraism and Christianity". All three were interested in the soul and its purification from guilt, and promised eternal life. Neoplatonism was at a disadvantage because it had no body of doctrines or ritual or organization for worship. But why did Christianity triumph over Mithraism at a

time when, as Renan suggests, there was doubt as to which one of the two would become the religion of Europe? Professor Carter finds two reasons: first, because of Christianity's connection with a personal Founder, and, second, because of its ideal of conduct, regarded as its essential message by men as different as Augustine and Nietzsche. "To lift up those who have fallen beneath the feet of the progress of the world, to care for those who are of no apparent profit or good to society at large, to give to those who cannot give again, these are the deeds which even in our modern parlance we call 'real Christianity'. This is the 'Sclavenmoral'; it does indeed hinder human progress, if by human progress is meant the Superman who gains added height by treading on those who are weaker than he. We may take Nietzsche's part against Christianity, we may have steeled ourselves by dint of scientific and pseudo-humanitarian thought so that we advocate euthanasia and lethal chambers, but somewhere inside of us is the chord which responds to the Christian note. It is this note which has unchained a response in millions of human beings during these nineteen centuries. It is the essentially new thing which has come into the world during this new régime. Neoplatonism and Mithraism knew nothing of it, and to its presence, so far as phenomenal explanations go, was owing the conquest of Christianity over the combined forces of the ancient world."

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WM. HALLOCK JOHNSON.

La Hongrie Calviniste. Par E. DOUMERGUE. Toulouse: Société d'édition de Toulouse. [1912.] 8vo; pp. 209.

In the year 1909 M. Doumergue, Dean of the Protestant Faculty of Theology at Montauban, was led to make a flying journey among the Calvinistic Churches of Hungary. He visited the five faculties of theology—at Pápa, Debreczen, Kolozsvár, Budapest and Sárospatak, —and some village churches. He was everywhere received with cordiality; and no pains were spared to enable him, within the three weeks which were at his disposal, to see as much and to learn as much of the Hungarian churches as was possible. Professor Pokoly of Kolozsvár even wrote out a memoir for his instruction. Exceptional opportunities, in a word, were afforded him to observe the life and work of the Hungarian churches; and he brought to the observation exceptional native and trained powers of appreciation. The volume which he has published is naturally, therefore, exceptionally interesting and instructive.

The volume falls into three distinct parts. In the first (pp. 17-68), Mr. Doumergue gives a delightful account of his visits to the five theological faculties. Written with a fine lightness of touch this account takes the reader along with the author from town to town, and makes him sharer in all his feelings and impressions. The towns, the people, the institutions, the individuals, all stand before us in their living reality. Here is a single specimen of the cameo-like pictures which abound. "I finished my visit [at Budapest] by going to

a beautiful and large village nearby, Kunszentmiklós, where the superintendent of the province resides, the true type of the Magyar Calvinist Bishop, Baksay Sándor. He has never been outside the boundaries of Hungary. But he possesses a whole French library, which would do credit to more than one French pastor; he is one of the greatest of Hungarian Hellenists. The Hungarian Academy of Sciences has entrusted to him the translation of Homer into verse. In a word, he is one of the best Magyar men of letters. He knows his Bible by heart and all his Psalter; it is scarcely necessary to add that he is a strict Calvinist" (p. 51). We hold out our hand, across land and sea, to Bishop Alexander Baksay!

The second and longest section of the volume (pp. 71-166), is a sketch of the history of the Reformed Churches of Hungary; but, as the history is not continuously traced, M. Doumergue appropriately entitles it: "The great names and great epochs of Hungarian Calvinism." Here with a masterly touch, M. Doumergue makes the heroes of the long struggle of the Reformed Churches of Hungary and their achievements live again before us. The general course of the history outlined, he sums up for us on a later page in a quotation from one of his Hungarian hosts. "A learned professor," he writes (p. 188-9), "sketched for me one day the phases of Hungarian life. First of all, the great period: Hungary seems altogether Protestant. Then the Counter-Reformation is at work: the two first uprisings are purely Protestant; in the third the Catholics take part; in the fourth the Catholics are the chiefs, so much has Protestantism been little by little wrecked. In the nineteenth century there arises the literary and tolerant movement: the Protestants no longer are the most numerous party, but they hold the hegemony of intellect, with their Petőfis and Jókais. Calvinism is at the apogee of its popularity; the party of liberty is led by Kossuth, who is of Lutheran origin." "But the Catholics," adds M. Doumergue, "are struggling to regain the lost time. In every sphere of scientific attainment they are showing an untiring activity. Their numbers in the Academy of Sciences are continually increasing. Their propaganda in journals, in schools, rises more and more; and Protestantism, which persecutions have deprived of the numerical majority, no longer possesses the great intellectual majority. What is needed is a spiritual revival, which will restore its glorious life to the church, to the nation."

The most delicate part of M. Doumergue's task is reached, when, in the third section of his book, he undertakes to give some account of the present condition of the Hungarian Reformed Churches, under the title of "The Interior Life" (pp. 169-198), closing with a few words on their "Relations and Isolation" (pp. 201-206). The Hungarian Churches are, in his view, perhaps over-organized, and yet perhaps not organized in the most efficient manner. Certainly, we cannot look upon the present indifference in doctrinal matters which seems to be prevalent, as a good sign. The struggle against the liberalism, imported from Germany in the early seventies, which was

carried on particularly by Révész and Balogh, has apparently given way to a general acquiescence in grave differences of opinion, so long as they are quietly held. We learn that of the five theological faculties, two are considered "orthodox", two "liberal", and one "mystical" (p. 182). Meanwhile, the heart of the church remains sound, and it is supposed that the publication of "liberal" views here and there does no great harm. We cannot look upon this as a healthful condition. For the rest, M. Doumergue evidently thinks, that while there are many signs of life in the churches, a great revival is much to be wished; though it would be well, he thinks, if that revival could be home-bred, or at least, could take on forms which are "Magyarized". The greatest dangers of the Hungarian churches, he seems to think, arise now from their isolation. Set upon the Eastern limits of Europe, speaking a language known to few outside their own borders, there is peril that the blood of the whole body of Christ may circulate feebly in these extremities. No doubt there is such a danger: but,—may it not be exaggerated?

At all events the other branches of the Reformed Church must always hold their Hungarian brethren in the warmest regard. M. Doumergue rightly emphasizes the debt we all owe to the Hungarian Church which has borne the brunt of both Turkish invasion and of Romish persecution for us all. "She has given her blood," he writes strikingly, "to arrest the Musselman invasion, and with Hunyadi, before Belgrade, she saved Europe. Then, always at the cost of her purest blood, Protestant Hungary has striven against the Hapsburgs, against the invasion not so much of Catholicism as of Jesuitism. The Philips the Second of Spain and the Hapsburgs of Vienna were for the Europe of the sixteenth to the eighteenth century what the Turks had been at the end of the Middle Ages. And in that defence of Modern Europe, in which Holland and Richelieu and Sweden were glorious, Hungary took the most noble part with her Bocskays, her Bethlens, and her Rakoczys."

The prime object of M. Doumergue's book is to fix our affectionate attention on the Hungarian Reformed Church as one of the most isolated, one of the most needy, but also one of the most deserving, one of the most noble of the whole family of Reformed Churches. M. Doumergue is a Frenchman and writes for his French Protestant audience. He thinks there are special affinities between the Magyar and the (especially Southern) French character; and that there should be above all a closer relation instituted between the Hungarian and the French Reformed. We wish it with all our hearts. But we Americans must not fail, either, in our duty of love. Like the Hungarian Churches, we too have our place set on the edge of the world: the extreme East and the extreme West may find they have many things in common which both would miss nearer the center. Above all, in the movements of the peoples that characterize our times, Hungary has come into our very midst. The immigrant Magyar Reformed in America are in immediate contact with us, and call to us as they do

to no other nation. It matters not how they are organized into churches on our American soil: whether they retain their organic connection with the churches of their fatherland or become constituent parts of sister churches already living and laboring on these, to them, foreign shores. What matters it that to these Hungarian Reformed in our midst, the American churches shall show themselves brothers, and through them manifest their spiritual unity with their brethren at the other end of the world.

Professor Doumergue, himself a member of the Reformed Church of France, writing of the Hungarian Reformed, has dedicated his book "to the Theological Seminary at Princeton",—and added the sentiment: "I believe in the Holy Catholic Church, the Communion of Saints." No doubt he meant it as a symbol. We accept it as such. France, Hungary, America: the suns are different, the faith is one. We in the extreme west read his book, written in France, to commend to our love the Churches in the extreme east and we lay it down with the words with which he closes it on our lips: "God bless Hungary!" And we add, God bless the churches of France: God bless His people everywhere and make them one in heart and thought and life!

Princeton.

BENJAMIN B. WARFIELD.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the late William Bross. By FREDERICK JONES BLISS, Ph.D. New York: Charles Scribner's Sons. 1912. (The Bross Library, Volume V). Pp. xiv, 354. \$1.50 net.

This volume is evidence that its author has not confined his interest to the exploration of Palestine and the excavation of its ancient sites, but has had eyes and ears open to the religious situation of the land to-day. In fact much of what the author records as of his own observation he has learned through the opportunities which his scientific work has afforded him to mingle with all classes of the Syrian population. In addition to this point of contact Dr. Bliss has had the advantage not merely of birth and long residence in Syria, but of bearing a name honored throughout the region because of the character and services of Dr. Daniel Bliss, his father, long president of the Protestant College at Beyrout. The author is at pains to acknowledge, in his preface, the value of his own wide acquaintance among the students of that college, with its variegated religious clientele; and he adds a further source of information, of a more fortuitous nature, in his use of the unpublished journals of the late Professor S. I. Curtis.

The field covered in this book includes both the Christian and the Mohammedan sects. Indeed it embraces sects that strictly belong to neither the one nor the other of the two great religions, and has something to say of the Jews. But the author announces a future study of the Palestinian Jews, and of the Druses and other semi-Mohammedan sects.

There is much valuable material packed into these pages. Though professedly a popular, rather than a scientific or technical work, its writer, by his personal familiarity with the by-ways of his subject, has been able to correct even specialists in this field or that: so Adeney in his *The Greek and Eastern Churches*, on the mutual relations of the four Greek Orthodox patriarchs, p. 43, and Parry in his *Six Months in a Syrian Monastery*, on the existence of certain minor orders in the Jacobite clergy, p. 77.

There is in more than one place in this book a frank outcropping of its author's subjective attitude towards theological and ecclesiastical questions involved in his discussion. He himself recognizes that there are other "schools of criticism"—he is apparently referring to the sphere of comparative religion—than that to which he belongs; for on pp. 188f he remarks, "I find myself in disagreement with the sweeping generalizations of Dr. Zwemer and the school of criticism that he represents," touching the Mohammedan doctrine of God. It is at least implied, p. 184, that the Bible's superiority to the Koran in its doctrine of God consists, in part at least, in the comparative rarity of passages like Romans ix. 18, and the comparative frequency of such passages as James i. 13, 14 which furnish a wholesome "antidote" thereto. James' words are pronounced "sane"; what then are Paul's words? We fear that the Protestantism for which Dr. Bliss stands, as it appears from this book, is an ethical program, with a Bible subjectively selected, and a God framed after the desires of the human heart rather than the word of revelation. And with this we cannot but suspect an attitude towards those of other religions that is better described as concessive than as tolerant, an attitude that in the end will never accomplish that redemption of Christianity in Syria which the fathers began and for which the Church has striven.

We note a few of the more important errors that have escaped the eye of the proof-readers. P. 37, footnote², "their" for "there". P. 47, near bottom, "has" for "have". P. 89, near bottom, "Cyril IV" for "Cyril VI". P. 143, near top, "has" for "hast". P. 185, near top, "lear" for "liar". P. 194, footnote¹, the pointing of the fifth Arabic word. P. 257, near top, "zibr" for "zikr". P. 270, "hums" without a capital. P. 271, "stilletos". P. 299, middle, "Ali's" for "Hos-ein's". P. 309, near bottom, "become" for "became". Also the following: p. 260, "real good"; p. 328, "some over"; p. 329, "a strike even"; p. 333, "in inverse ratio" should be "in direct ratio", or else "decrease" should be "increase".

Princeton.

J. OSCAR BOYD.

L'Orientation religieuse de la France actuelle. Par PAUL SABATIER. Paris: Librairie Armand Colin. 1911. Pp. 320. 3 fr. 50.

One of the most difficult notions to define is that of religion. The reason is that theories influence definitions and theories of religion are exceedingly numerous. In the first chapter Sabatier explains to us carefully what he means by religion. He desires a definition that

will suit our time and our civilization. M. Salomon Reinach defines religion as "*un ensemble de tabous*" but this suits Polynesia, not France. Other recent definitions proposed by Guyau, *une explication sociologique universelle a forme mythique*"; by Darmesteter, "*La religion embrasse tout le savoir et tout le pouvoir non scientifique*"; by Boutroux, "*La religion est l'élan de l'âme qui, se retremant aux sources de l'être, conçoit un idéal transcendant, et acquiert, pour y tendre, des forces dépassant la nature*"; and by the Abbe Bricout, "*on a entendu par religion l'ensemble de sentiments de représentations et d'actes volontaires provoqués, chez un individu ou dans un groupe d'hommes, par la conscience de ses relations personnelles avec les puissances supérieures souveraines*"; are rejected. The question is asked why not form our definition empirically and say that for our contemporaries religion is that instinctive need by which man is led to the consciousness of his better self, to unite himself with those who can be of service to him as guides or companions in this difficult labor, and to make an effort to realize with them that which the inner witness suggests. In other words so long as a man observes, reflects and descants, there is philosophy; religion arises when, ceasing to be a simple witness of his own life and of the life of others, he throws his will into the balance and affirms that he is a collaborator in the eternal work which he perceives going on around him and to which he gives himself. It is this impulse which has created all religious institutions and which also destroys them when they no longer answer its need. *C'est l'amour qui crée le nid, c'est aussi l'amour qui le fait abandonner.*

The usual method of "religious orientation" in such countries as France is to take the church as centre of reference: to call religious those who are in connection more or less close with the church and irreligious those who stand without. Thus in France (p. 270 note) Mgr. Dadolle, *évêque de Dijon*, reported to the Pope that the number of active Catholics does not exceed four or five millions. This leaves about thirty millions who are living untouched by any churchly influence. Shall we call the latter *incrédules*? Sabatier does not. Along with indifference to the church there exists in France to-day a revival of real religious aspirations and this movement from the heart of the people is affecting all spheres of life.

The indifference of the people to the churches is to be traced back to the war of 1870. The Roman Catholic church lost the respect of the country because, notwithstanding that the priests as individuals proved themselves good citizens, when France decimated on the battle field, with two noble provinces lost, impoverished, wounded in pride and trembling with anger took refuge in the church, instead of sympathy and active help and advice in the task of social and political reconstruction, all that was heard were recommendations to use miraculous medals, to organize pilgrimages to Paray-le-Monial to entreat the Sacre-Coeur to reestablish the temporal power and so to save France for Rome and Rome for France. On the other hand the Protestant Churches fared no better. Up to 1870 the Protestant nations had been

regarded as workshops where were elaborated the scientific and moral principles to conduct the world to new destinies. The Franco-Prussian war was a huge disenchantment. Protestant Germany proved unjust, rapacious and cruel. The religion of the Reformation suffered irreparable damage. So to-day when even the United States is held up by certain *professeurs de vie intense* as an example of the industrial and commercial prosperity which can be attained by way of Protestantism, France is not attracted, and asks with anxiety whether the materialistic ideal of the new world is any better than that of the old.

The new religion of the people however is spreading upward and influencing all spheres of life. Contemporary philosophy is feeling it. After more than forty years the Latin lands are again producing notable philosophers. It is true that they are not creators of any religious doctrines; rather are they witnesses or spectators of religion. Nevertheless, the new philosophy has a sympathetic *élan* with the movement of affirmation, love and unity among the people. In Art, Sabatier finds evidences of a sincerity and a broad realism which is akin to idealization and so is religious. In Literature while there is enough of desire to flatter evil tastes, to make money, to gain notoriety, still a change is taking place. There is in the newer authors an involuntary return to religion. They, like Maeterlinck, approach life by the way of experience and reality and those sentiments which religion excites in us are roused in us by their work.

Even Catholicism has not remained untouched. It has split into conservatism and modernism, the watchword of the latter being "*Toute vérité est orthodoxe.*" The Protestant churches in their turn are affected in that they are abandoning their individualism for a wider feeling for humanity as a whole and a deeper sympathy for social efforts. The new religion finally has resulted in the creation of the lay schools and the earnest efforts of many serious minds to form a course of adequate moral instruction in them.

A review cannot do justice to the brilliancy with which this book is written, its earnestness, its wide sweep of observation and the clearness of its exposition. Nor is it possible for one not living in France to pass judgment on the statements of fact herein made. The interest of the work consists however in its treatment of a condition not peculiar to France alone but to other countries, our own included. It is estimated apparently by respectable authorities that 80,000,000 in the United States are not in any connection with the churches of all denominations. Are they irreligious? Not if we accept Sabatier's psychological definition. The trouble however is that all human impulses if they do not meet their legitimate object tend to die or degenerate and in the long run or the short pervert the organism. So if the religious impulse puts what is not God himself in the place of God it soon degenerates and brings ruin upon its organism. Patriotism, philanthropy, aesthetics, are not adequate substitutes for God himself. But "how shall they call on him in whom they have not believed, and how shall they believe in him whom they have not heard and how shall

they hear without a preacher?" Or, fundamentally, does God strive upwards to full life and personality in the constitution of human society or has he come down in Jesus Christ to raise a fallen and lost humanity to himself?

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GEORGE JOHNSON.

The Life of Dr. J. R. Miller. "Jesus and I are Friends." By JOHN T. FARIS, Associate Editor of the Presbyterian Board of Publication and Sabbath School Work. Philadelphia: The Presbyterian Board of Publication. 1912. 8vo; pp. vi, 246.

This is the record of a man who, in his own estimation, was "less than the least of all saints"; but who, if judged by his works, must be counted among the really great men of the church of all ages. When scarcely more than a boy, as Delegate, Assistant Field Agent and General Field Agent of the Christian Commission he served his God and his country during the darkest days of the Civil war with courage, with fidelity, and with success which, had he done nothing else, should have entitled him to everlasting remembrance. As Editor of the Presbyterian Board of Publication and Sabbath School Work, he saw the periodicals of the Board increase from 6 to 23, and the issue of the periodicals from 9,256,386 to over 66,248,215 copies. As a pastor, he was equally laborious and equally effective. In the thirty-nine years of his three Philadelphia pastorates 5,341 persons were received, an average of 137 for every year. As an author, he published sixty-eight volumes, which attained during his life a circulation of more than two million copies, and some of which were translated into German, French, Italian and Norwegian. Yet all this did not sum up his ministry. The world was his parish. By personal interviews, but specially by letter, he brought help and comfort and salvation to an unnumbered and practically innumerable multitude of all classes and of all religions and of no religion.

Nor was his work less remarkable for its quality than for its quantity and variety. He made the periodicals that he edited models for the Sabbath School literature of all the churches. He not only led men into the church, but he helped them to find in Jesus the friend that he had found. His books were remarkable equally for spirituality and chasteness of style. He is often spoken of as the greatest religious writer of his day, and such was the simplicity of his diction that it is said that publishers were accustomed to allow one fifth less space for a given number of words from him than from other authors.

But Dr. Miller was himself greater and better than even his works. He regarded sincerity as the great need of the age, and he was preeminently and fundamentally sincere. Though in no sense a controversialist, he had principles; and nothing could move him from them. Unlike many men of large achievement, he would talk of anything rather than of what he had himself done. Though incessantly interrupted, he was always surrounded by the atmosphere of holy

calm. Mercilessly exacting of himself, he was tenderness itself toward others. The thirteenth chapter of the First Epistle to the Corinthians best describes him, and one had only to go into his presence to think at once of him who so loved the world that he died on the cross for it.

Dr. Miller chose his own biographer, and he has been most fortunate in the choice. Mr. Faris has not given us a eulogy; that would have been inadequate: but he has given us a record; and that reveals to us the secret of the man's life and work. It brings us into communion with Dr. Miller himself. It inspires us to try to follow him as he followed his Friend and ours.

Princeton.

WILLIAM BRENTON GREENE, JR.

Famous Places of the Reformed Churches. By the Rev. JAMES I. GOOD, D.D. Professor of Reformed Church History in the Central Theological Seminary of the Reformed Church in the U. S. Philadelphia: Heidelberg Press. Cloth. 12mo; pp. 455.

This "religious guide-book to Europe" does not contain a mere description of routes and sights, but gives a series of historical sketches briefly reviewing the lives of the great Reformation heroes, and the subsequent religious movements in their respective lands. We are led through Switzerland, Holland, Germany, France, Bohemia, England and Scotland, and are reminded of the tremendous sacrifices, of the suffering, and blood-shed, by which our liberties were purchased. The volume opens with a "Foreword" by Dr. Wm. Henry Roberts, and contains a delightful chapter on Edinburgh written by the Rev. Marcus A. Brownson, D.D. The text is illustrated by a number of pictures of "famous places of the Reformed Churches".

Princeton.

CHAS. R. ERDMAN.

SYSTEMATIC THEOLOGY.

The Doctrine of the Person of Jesus Christ. International Theological Library. By H. R. MACKINTOSH, D.Phil., D.D., Professor of Theology, New College, Edinburgh. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons. 1912. 8vo: pp. xiv, 540. \$2.50 net.

Professor Mackintosh tells us in his Preface that he has designed his book "chiefly as a student's manual", and (that it may serve that end) that he has wished to make it "cover with a fair measure of completeness, the whole field of Christology". This seems to promise us a plain, objective, comprehensive treatise. But we are afraid these qualities are scarcely those which most strikingly characterize it. The language in which it is written is overloaded, burdened with superfluous qualificatives, and, though often brilliant, often also not very exact. The presentation is individualistic to its finger-tips. And comprehensiveness of treatment is sought chiefly by pre-fixing to the

constructive discussion—the author calls it, significantly, “the reconstructive statement”—an equally long survey of the “history of Christological doctrine”. Under this heading we class together the first two Books, which are entitled respectively “Christology in the New Testament” and “History of Christological Doctrine”, because, though formally distinguished, their subject-matters are dealt with much after the same fashion. They together occupy 284 pages, leaving for the “reconstructive statement” the remaining 250 pages.

Perhaps we ought to give some illustration of the looseness of the language of which we have complained. We begin with the simplest forms. On p. 43 our attention is directed to the “suggestion that in the earliest faith two forms of faith in Christ went side by side, in peaceful rivalry: that to which He was but a prophet and forerunner; and that to which He already appeared as authentically Divine in majesty and redeeming power”. It is then very correctly remarked that no such division of opinion is traceable in the New Testament, but it is surprisingly added (*italics his*): “Both estimates were held by *all* Christians”. What is intended is clear enough and very true: but what is actually said is, strictly taken, nonsense—for no one could possibly have combined the beliefs that Jesus was both “*but* a prophet” and that He was God. The fatally pleonastic “but” wrecks the precision of the statement. Similarly we read on p. 108 of “St. John’s usage of the title ‘Son of Man’ ” whereas the fact of course is that John never uses that title, but only quotes Christ as using it; on p. 118, in an exposition of the Prologue to John, that it declares of the Logos that “He was from the beginning” when what it really declares of course is that *in* the beginning He already was, which is something very different; on p. 125, that the Apostolic habit of praying to Christ may be regarded “as the practical ‘deifying’ of Jesus”, whereas the truth is that Jesus was not held to be God because He was prayed to but was prayed to because He was held to be God; on p. 129, that it was possible for the first Christians “to accentuate either Christ’s Divine unity with, or His personal distinction from the Father”, where the adjective “Divine” is quite without meaning; on p. 228, that according to Thomas Aquinas the two natures of our Lord, “are not so much united, as brought into a common relation to the Logos”, which after some reflection may no doubt be made to yield its meaning, but is a very awkward way of expressing it; on p. 266, that according to Thomas the Logos by His exinanition “became capable of forming the center of a single personal life”, as if He had not formed the center of a single personal life from all eternity; on p. 318, that the “influence” of Jesus has in every age “continued to reconcile men with God”, an expression which we would be loath to believe fairly embodied Professor Mackintosh’s conception of the work of Christ; on p. 323, that the Greek idea of salvation naturally led to defining our Lord’s Person “in terms of substance, not spirit”, an instance of an inveterate habit of false antithesis; on p. 386, with respect to the attribution of “an impersonal humanity” to our Lord, that “we are rightly told that the

truth against which the phrase is designed to safeguard is this, that the humanity of our Lord had no *independent personality*", where, however, the disturbing "against" is probably a printer's error¹; on p. 397, with reference to Mk 13: 32, that if Jesus "could thus be ignorant of a detail connected in some measure with His redemptive work, the conclusion is unavoidable that in secular affairs His knowledge was but the knowledge of His time"—certainly as fine a specimen of *non sequitur* as could easily be turned up anywhere. We have purposely chosen these instances from statements of no great intrinsic importance: they illustrate better on that account a fault of style.

But the fault illustrated invades the most important statements also, in which over-statement, incomplete antithesis, disturbing adverbial and adjectival qualificatives abound. Take such a sentence as this, for example: "God and man are one, but the unity results not from the formal juxtaposition of abstract natures, but from spiritually costly experiences of reciprocal possession and coalescence" (p. 371). What is a "formal juxtaposition of abstract natures"? Had Dr. Mackintosh said simply "juxtaposition of natures", his meaning would have been clear, though question might still be raised of the justice of the use of this expression to describe the orthodox doctrine of the Person of Christ. But what a "formal" juxtaposition of natures is, and how "abstract" natures can be juxtaposed, whether formally or any other way, we must profess our inability to imagine. We are equally puzzled to divine what it means to say that the unity of God and man in the Person of the exalted Jesus "results from experiences of reciprocal possession and coalescence". Where "reciprocal possession and coalescence" are experienced, one would think unity already given—not requiring yet to be constituted. And when we remember that in Professor Mackintosh's view, as we shall see, there never existed in Jesus Christ—certainly not prior to His exaltation—any two factors (God and man) to experience "reciprocal possession and coalescence", we shall begin to realize how loose and unmeaning the expression is. Take another example. We read (p. 270): "If we hold with conviction that Jesus is one in whom God Himself enters humanity" (this is itself a fatally ambiguous expression) "then He does so either with all His attributes unmodified or in such wise as to manifest only those qualities which are compatible with a real human life". The false disjunction is flagrant. God may enter the human race by assuming into personal union with Himself a human nature without any modification taking place in any of his Divine attributes (this in point of fact is precisely what did take place); and yet manifest ordinarily in His life "in the flesh" only those of His divine qualities which are compatible with the real human life which by virtue of His assumed human nature He willed to live.

Perhaps, however, a longer passage will give us a better insight into

¹We have not observed many printers' errors: p. 150, line 2, "second" for "third"; p. 216, "Julius of Holicarnassus" for "Julian".

Professor Mackintosh's methods of sentence building. We will take one from pp. 455-6. "It is, of course, true," we read, "that Christ, both in His own mind and in that of the apostles, stands in positive relations to the Divine foreknowledge. But we do not exhaust the special connection of Christ with God by relating Him merely to the Divine *thought*. So far He is on the same plane with the creatures." Here there is a quite clear declaration that Christ in common with the creatures was the object of the Divine foreknowledge (and therefore has not existed eternally), and with it an intimation that He differs from the creatures in being something more than the object of the Divine foreknowledge. The statement, therefore, at once follows that this something more is that He—and by immediate inference, not they—is the object also of the Divine *will*. But in accordance with Professor Mackintosh's usual manner, he cannot make this statement simply. Qualifying clauses are introduced, and qualifying clauses of such a character as confuse the antithesis and indeed go far towards abolishing it. What we actually read is: "The filial connection is so close that we must also think of Christ as eternally related, and related as an eternal fact, to the *will* of God—as the timeless object of His producing and sustaining love." What the disturbing intercalated phrase, "and related as an eternal fact" means and what its function in the antithesis is, are not immediately clear. Any fact, eternally contemplated as such in the thought of God and eternally decreed as such in the will of God, might be appropriately designated, perhaps, on that account "an eternal fact", that is, a fact which has from all eternity been certain to occur. But this does not seem to exhaust the meaning of the phrase as here used. It seems to be intended to designate Christ, as distinguished from the creatures, a fact which has existed eternally not merely in the thought of God, nor merely in the will of God, but also in actuality. But thus the antithesis is confused. The main declaration of the sentence is that Christ differs from the creatures in being the object not merely of the eternal Divine thought but also of the eternal Divine *will*. The assertion that He differs from them further in, unlike them, existing eternally in actuality is inserted in the midst of this declaration without preparation for it and in such a manner as to confuse the consecution of thought. Things are not bettered by the addition of the explanatory clause—"as the timeless object of His producing and sustaining love",—although the qualification "timeless" here attached to "object" confirms the explanation of the phrase "an eternal fact" as a declaration of the eternal actual existence of Christ. For the eternal Christ which was formerly said to be the eternal object of the Divine thought, and has just been said to be the eternal object also of the Divine will, and that so as to exist co-eternally with this will, is now said, not merely to be also the "timeless object" of the Divine love, but also to owe His existence and His persistence in being alike to that love. What would appear to be meant is that the love of God eternally produces and sustains in being as its timeless object Him whom we know as

Christ in accordance with the eternal will and, behind that, the eternal thought of God. So far have we travelled from the simple antithesis which differentiates the temporal Christ from the creature as the object not merely of the thought but also of the will of God; and we begin to suspect that that fundamental antithesis was never intended to be drawn at all, and that Professor Mackintosh did not have it in his mind to deny that creatures are eternally the object of the Divine will as well as of the Divine thought (which nevertheless his words do emphatically deny), but only wished to deny to them the eternal actual existence which he affirms for Christ. Be that as it may, having now ascribed Christ to the love of God as His producing and sustaining cause, Professor Mackintosh passes at once away from this idea again and reverts to the mere 'thought and will of God'. He proceeds: "The thought and will of God cannot be conceived save as imparting reality to Christ". This can scarcely mean that God cannot be conceived as a thinking and willing being save as bringing into being the man Christ, as a phenomenon in time and space. It appears to be Professor Mackintosh's mode of stating the old argument that a duality in the Godhead is given in the very idea of a self-conscious and loving God, an argument to which, we may remark in passing, he does not seem elsewhere to accord quite conclusive force. If so, we perceive how completely he has passed in the course of a few sentences from the phenomenal Christ with which the paragraph began to the noumenal Christ. The concluding sentence carries on this new line of thought. "Or to put it otherwise," we read, "the Father revealed in the Son cannot be thought as fully real in abstraction from the Son in whom alone we apprehend Him." The change of terms here from "Christ" to "Son" is no doubt the sign that now the phenomenal Christ has been definitely left in the background, although to Dr. Mackintosh, "Son" is not always elsewhere,—at least primarily,—the designation of the pre-incarnate person. We appear to have arrived nevertheless at the thesis that God, if He is to "be thought as fully real", must be thought of as dual,—Father and Son. We apprehend Him only in the Son in whom He is revealed; and in abstraction from the Son we cannot think of Him as real. Even here, however, we are haunted with a doubt whether a new idea is not intended to be subtly suggested—the Ritschlian principle that we know God only through Christ. On the whole, nevertheless, we seem by searching to have found out the author's thought. But we have had to search for it.

The intelligent reading of a book written after this fashion is not an easy task. We are not always sure it is a rewarding one. Logical consecution not having always presided over its composition, it does not easily yield its meaning to logical analysis. We are tempted again and again to take it "in the vague" and to depend for the ascertainment of its meaning on the general impression it leaves on the mind,—much, for example, as we take the illusive writings of, say, Maeterlinck. The thought seems to be so congested in Professor Mackintosh's pregnant sentences that it refuses to flow out liquidly to the reader.

And even when we reach the thought our difficulties are not all over. Professor Mackintosh says many good things well and strongly. We have noted numerous passages where truths of importance, often truths disputed in circles with which Professor Mackintosh manifests a certain sympathy, are stated with clearness and force. And the drift of the whole discussion is on the side of the angels. But the points of view from which Professor Mackintosh approaches his task and the presuppositions with which he endeavors to accomplish it, gravely compromise his results, or rather, if we are to speak quite frankly, render it from the first impossible that he should succeed in reaching a satisfying solution of the problems which it offers. Even when he is endeavoring to state facts which are generally allowed, it is impossible for him, with his presuppositions, to state them so as to be generally acceptable. This is perhaps sufficiently illustrated by the very first affirmation he makes. The authors of the New Testament, he tells us (p. 2) "are eventually" (not a very well chosen adverb here, one would think) "one in their view of Christ". "Two certainties are shared in common by all New Testament writers: First, that the life and consciousness of Jesus was in form completely human; second, that this historic life, apprehended as instinct with the powers of redemption, is one with the life of God Himself. In Christ they find God personally present for our salvation from sin and death." This is Professor Mackintosh's substitute for saying that throughout the New Testament our Lord is looked upon and presented as both God and man. It is a very poor substitute: it fails indeed to make it clear that the New Testament recognizes Him as either God or man, and in its positive statements it stands in no relation whatever to New Testament teaching. Nothing could be more untrue than to say that "the life and consciousness of Jesus" are represented in the New Testament as "in form completely human". It would be nearer the truth to say that the whole New Testament is written to show that neither the life nor the consciousness of Jesus was even in form completely human. John expressly tells us this of himself: and, as Professor Mackintosh recognizes (p. 5 note), even Mark draws Jesus "as he appeared to contemporaries, *living out the truth of Divine Sonship*" (italics ours). Not forgetting, Professor Mackintosh adds, it is true, "the human limitations of this Divine personality", but as he supports this only by a passage (vi: 5) which, as he subsequently himself explains (p. 14), does not in the least support it, we may be justified in leaving the qualification out of account. How can it be said of one who is reported as declaring, "Verily, verily, I say unto you, Before Abraham was I am" (Jno. viii: 58), that His consciousness is represented as "completely human"? Nay, how can Professor Mackintosh tell us in one breath that the consciousness of Jesus is represented throughout the whole New Testament as "in form completely human", and almost in the next breath (p. 29) remark on "the unconditioned character of His self-consciousness" as depicted even in the Synoptic Gospels as a rock on which low views of His Person even in the

days of His flesh inevitably make shipwreck? Is an "unconditioned self-consciousness" "in form completely human"? We cannot withhold the expression of our sympathy for Professor Mackintosh in the difficulties he experiences in attempting to impose his *a priori* schematization of the Person of our Lord on a New Testament text obviously so impatient of it. Neither is it the New Testament view that the "historic life" of Jesus Christ, that is to say, we suppose, the life He lived in what the Epistle to the Hebrews calls the days of His flesh, "is one with the life of God Himself". They represent it rather as a life in a true sense alien to the life of God, a life altogether unnatural to Christ as God, a life of humiliation, characterized by obedience, whereas it belongs to God to reign (Phil. ii: 8 *sq.*). Nor is the matter helped by the insertion *more suo* of the qualifying clause, "apprehended as instinct with the powers of redemption". This is not a New Testament phrase and it represents a point of view which is not a New Testament point of view. Jesus Christ according to His own testimony came into the world on a ministry of mercy and redeems men by giving His life as a ransom for their sins. It is redolent of a totally different conception to say that His life on earth "was instinct with the powers of redemption"; and if His life on earth were apprehended as thus "instinct with the powers of redemption", this would not justify us in pronouncing it on that account "one with the life of God", and in point of fact the majority of those who so apprehend it do not therefore consider it "one with the life of God". To find "God personally present for our salvation from sin and death" in Christ is not to find Christ God, and those who have made this and like phrases their shibboleths do not in point of fact find Christ God. If this were all that could be said for the New Testament conception of Jesus on His divine side, then nothing is said which might not be said of any good man in and through whom God works for the salvation of sinful men. That it is not all that must be said Professor Mackintosh knows very well, and tells us in detail in his subsequent treatment of the conception of Christ presented in the several portions of the New Testament. It is all the more to be regretted that he permits his *a priori* schematization of the Person of the Lord to confine his statement here of the common New Testament doctrine to such a doubtful minification. Obviously we shall not find our way a step in Professor Mackintosh's book unless we keep clearly in mind the presuppositions of his speculative doctrine of the Person of Christ. Those presuppositions color all his thought and all his expressions, and make the book merely a historico-speculative presentation and defence of his particular "reconstruction".

We shall confine ourselves in what follows to some remarks on three of the fundamental presuppositions which Professor Mackintosh brings with him to his attempt to expound the doctrine of the Person of Christ, and which condition or rather determine his entire conception of that doctrine. These concern his ontology of spiritual being,—if "ontology" is the right word to use in connection with his conception

of the nature of spirit; his point of view with reference to the Christian doctrine of the Two Natures of our Lord; and his opinions with reference to Kenosis.

Professor Mackintosh gives his adherence to a very explicit, and we may add somewhat extreme, voluntarism in his conception of the nature of spirit (cf. pp. 113-114, 166, 188, 221, 304, 334, 416, 421, 422, 424, 500). "There is in the universe", he declares (pp. 114), "nothing more real than will, the living energy of spirit; nothing more concrete and actual, whether it be in God or man". Again, "To the modern mind, will is the very core and essence of personality" (p. 188). And more explicitly still, "The ultimate and central reality of things is will" (p. 41). Professor Mackintosh does not mean by these declarations merely to assert the primacy of the will among the constitutive attributes of personality. He means to replace the conception of "substance" by the conception of "will" in representing to himself the being of spirit. When he comes to form a conception of the Person of Christ, therefore, he has no Divine "nature" and no human (spiritual) "nature" by the union of which in one person he can think of it as constituted. He has nothing on which to fix his thought but the Divine Will and a human will. He has no other formula for a Divine-human Christ, then, except the affirmation of the identity of Christ in will with God. "What the believer wishes to assert is not that Christ is manifestly superhuman and so far partially Divine, but that His will, the personal energy which moved in Him, is identically the will of God" (p. 422). "Let men perceive that in Christ there stands before them One who in spiritual being—that is, in will and character—is *identical*" (italics his) "with God Himself, that in Him we have to do with nothing less than the Eternal, and at once it becomes plain that revelation can go no further" (p. 424). Does the deity of Christ consist then merely in the identity of His will with God's? Professor Mackintosh would deprecate the qualification "merely": identity of will with God is identity with God, for God is just Will. "If behind all will and thought there exists in God a mysterious incognizable substance, not to be described in terms familiar to human experience, but representing the point through which the thread of cosmic relations pass, and constituting the inmost essence of the Divine life, then indeed the oneness of Christ with God"—on the hypothesis that it is a oneness of will—"is after all only relative" (p. 113). But if will is not "something less and lower than ultimate reality" (p. 113)—then, "if we are inspired by Christian faith to affirm that Jesus Christ is identical with God in will—a Will manifested in His achievements—we have reached a point beyond which no advance is possible; for in ethical terms, the highest terms available, we have affirmed His ontological unity with God in a sense generically different from what is predicable of man as man" (p. 304). We may "speak, indeed, loosely of making *our* wills one with God's", and we certainly do not mean that thereby we become really one with God. But this is not all we mean when we speak of Christ's will being one with God's: we do not mean *this* "partially, or inter-

mittently; or by way of metaphor; it is one identically" (p. 417); we mean that "the self-conscious active principle of the Son's life" (we interrupt the quotation to ask if this change in terminology is not significant) "subsisted in perfect and identical union with the Father", (p. 417). There can be no doubt, then, that Professor Mackintosh wishes, under his new point of view, to teach the real deity of Christ, as identity in Will with God. "In every conceivable sense in which this is a *true* estimate of His person, it is also a metaphysical estimate", he remarks (p. 304), in defence of himself against the reproach that he is teaching a merely (he would object again to the term "inerely") ethical view of Christ's deity. It is another question, however, whether the construction he offers us really gives us a Divine Christ. He himself is constrained to add, immediately after the last quotation we have made from p. 417: "This of course does not carry us once more beyond the moral relations of love and trust; that were to de-ethicise Sonship all over again. What is meant is that these relations must be interpreted at their full value—as significant of truth proper, not mere metaphors—and when we take them so, it appears that essentially (which means not in virtue of some ineffable substance, but in that central Will by which personality is constituted) Christ is one with God". This is a blind saying. If we do not get beyond the moral relations of love and trust in asserting Christ to be one with God, it seems an abuse of language to speak of this union as "essential". And in any case to speak of Christ's unity with God as a unity not in "substance" (we pass the gratuitous characterization of this "substance" as "some ineffable substance" as only another instance of Professor Mackintosh's mannerism) but only in "Will", has its dangers. We do not affirm that a doctrine of real incarnation is impossible if spiritual being be defined as just will; but undoubtedly this ontology presents grave difficulties to thought in construing the idea of incarnation, and Professor Mackintosh does not appear to us to have overcome these difficulties. With all his manifestly good intentions he may prove to have given us a Christ who is rather ethically like God than a Christ who is God.

That Professor Mackintosh has not succeeded in speaking always in the terms of his ontology is not surprising. To conceive will without a subject of which it is the will is not easy: to speak of it otherwise than as someone's will is impossible. This difficulty is not to be covered up by contrasting the rival ontologies as "metaphysical" and "ethical" or even as "quantitative" and "qualitative" conceptions of God. When we are asked to think of God rather as "Purpose" than as "Infinite Thing or Quantity" (p. 500), or "to put aside the category 'substance' and construe the facts freshly in terms of personality" (p. 334), or to "place the reality of God" rather in His "will and character" than in an "inscrutable and unethical substance" (p. 421), or not to assume "that substance as a category is higher and more adequate than Subject" (p. 416), it is a poor reader who does not fully understand that there is only an attempt being made to "rush"

his judgment by calling names. The question is not whether God is to be conceived as a Thing or a Person, substance or Subject, but whether He is to be conceived as Person or mere attribute, as Subject or mere Activity. When Professor Mackintosh equates "Subject" with "intelligent conscious Will", and this in turn with "personality, or self-consciousness", he is only hastily gathering fig-leaves to conceal the nakedness of the idea of bare Will, which He affirms that God is. How can there be Will save as the will of some Subject, self-consciousness without a self to be conscious of itself; and what is an "intelligent conscious Will" except a short way of saying an intelligent, conscious, voluntary Agent? No doubt Person is the highest of all categories, and Purpose is the constitutive quality of Person; but we confound all thought if we wish to make this Purpose the Person rather than the Person's. To evaporate God into His activities or functions is simply to abolish God and can end in nothing but Ritschlian phenomenalism. Some of Professor Mackintosh's historical judgments may illustrate further the difficulties into which his voluntarist ontology may bring him. Expounding Origen's Christology he mentions (p. 106) that father's ascription to the Son of homoousia with the Father and then adds: "It is quite in harmony with this homoousia that Origen should elsewhere describe the Son as 'begotten of the Father's will', for in the spiritual realm no contrast exists between will and substance".¹ Again, speaking of Athanasius (p. 188), he remarks: "We should put differently the point that God is Father 'by nature and not of will'; for the modern mind will is the very core and essence of personality". A point of view which obliterates the distinction between Arian and Athanasian is certainly a powerful solvent. It is perilous to attempt to construct the doctrine of the Trinity held by any thinker from fragmentary remarks. But it is difficult to understand what sort of a doctrine of the Trinity can be built up on Professor Mackintosh's postulates, and we have read his final chapter, which is entitled "Christ and the Divine Triunity", without receiving full enlightenment. The one thing he seems to be sure of (compare also pp. 452-4) is that the eternal distinctions in the Godhead are not, in any very intelligible sense at least, distinct persons.

If the distinct Persons of the doctrine of the Trinity present a difficulty to Professor Mackintosh's thought which he seems scarcely to know what to do with, the Two Natures of the doctrine of the Person of Christ present to it an impossibility which he knows very well what to do with, and against which he therefore turns his direct polemic (cf. pp. 14, 29, 46, 73, 85, 127, 155-7, 164, 214, 228, 236-7, 293-9, 371). To one who, as Professor Mackintosh does, acknowledges

¹ The remark is borrowed from Loofs, as a footnote advises us. Loofs (*Leitfaden zum Studium der Dogmengeschichte*⁸, 1893, p. 124) writes: "This is not contradicted by the description of the Logos as υἱὸς ἐκ τοῦ θελήματος τοῦ πατρὸς γεννηθεὶς (citat. Justinianus L. xxi, p. 482 note 3), for in the purely spiritual realm ἐκ τοῦ θελήματος and ἐκ τῆς οὐσίας are no contrasts."

Christ to be truly God, there would seem no escape from recognizing two natures in the constitution of His person,—that is, of course, unless the extremest docetism is embraced and His bodily nature is treated as an illusion. Professor Mackintosh enunciates, it is true, with apparent approval the proposition, "All that is Divine in Christ is human, and all that is human is Divine" (p. 214); but he will scarcely extend this to our Lord's body. We must suppose his vigorous denial of two natures to Christ to refer therefore only to the spiritual side of His person. Even here no doubt he admits that at least an appearance of duality has always been recognized and must be recognized. "He was always viewed as both things—heavenly Divine Spirit, and true man who had suffered and died", he tells us (p. 127). He even writes (p. 85): "As a matter of fact the duality is simply indissociable from the Christian view of Jesus. Faith is conscious of the personal presence of God in Him; it is therefore inevitable that He should be regarded alike in a Divine or eternal aspect—implying somehow a real pre-existence—and in an aspect for which He fulfils His mission under the conditions of time". But he insists that this duality concerns merely "two *aspects*" (italics his) "of a single concrete life", (p. 295); and he fulminates loudly against and cheerfully caricatures what he calls the false "hypostatisation" (it is not precisely the term we should have expected) of these aspects into "distinctly functioning substantialities, which may be logically estimated or adjusted to each other, or combined in unspiritual modes" (p. 295). Thus, he insists, "an incredible dualism" is introduced into our conception of Person of Christ, which substitutes for "that perfect unity which is felt in every impression of Him" (p. 294) a "formal juxtaposition of abstract natures" (p. 371) that "leaves a profoundly disappointing impression of unethical mystery, and even, in a sense, of duplicity" (p. 294): "no longer one", our Lord is thus "divided against Himself". Moreover, he insists, an impossible impersonal "human nature" is thus assumed to lie back of the personality "enjoying some kind of real being apart from the unifying or focal Ego" (p. 295). This is of course mere caricature. The doctrine of the Two Natures does not suppose that there ever existed or ever could exist an impersonal human nature, and never dreamed of attributing any kind of reality to any human nature apart from "the unifying Ego". To say that the denial that the human nature assumed into personal union with Himself by the Logos possessed an *independent* personality, reduces it "in itself" "to unconscious and impersonal elements" (p. 207 cf. p. 386-7) is only to play with words. No one ever imagined a "human nature" which was or could be "unconscious and impersonal". The conjunction of a human nature with a divine nature in one conscious and personal subject no doubt presents an insoluble problem to thought. But this is just the mystery of incarnation, without which there is no incarnation; for when we say incarnation we say Two Natures—or can there really be an incarnation without a somewhat which becomes incarnate and a somewhat in which it becomes incarnate? And it is really indisputable

(despite Professor Mackintosh's caveats) that the Two Natures are everywhere presupposed in the New Testament, which simply cannot be interpreted in its allusions to our Lord without their aid, and in which there are passages like Phil. ii. 6, where they are frankly mentioned. The successful explanation of how Christ could be both "of the Israelites as concerning the flesh", and "God over all" (Rom. ix. 5), and yet not of two natures, is a task we do not envy any man who undertakes it. It does not help to this explanation of course, to declare Christ's humanity only modified deity—the preëxistent Son of God transformed into a man—so that the "Two Natures", are after all but one nature, for that finds the source of His humanity in the bosom of God, whereas Paul finds it in the Israelitish race, or more specifically in the seed of David (Rom. i. 3). We might no doubt take a round-about way and explain that the Son of God became incarnate only through the mediation of the whole line of our Lord's Israelitish ancestors. It would be hard in that case to be sure to vindicate for Jesus Christ a more express deity than belonged in common with Him to each of the long line through which Luke, let us say, traces Him back to end at last in the words, "which was the Son of God". But if that difficulty were only got over we might explain the rest by serving ourselves with a rather odd formula of which Professor Mackintosh seems fond (e.g. p. 365, cf. p. 469) and say that thus the incarnation was with Him "immediate, but by no means unmediated". On the whole, however, we think it easier, and in every way more satisfactory, just to follow the New Testament teaching and accept the doctrine of the Two Natures.

Professor Mackintosh prefers, however, to explain our Lord's humanity as modified deity, and thus comes forward as a belated champion of the Kenotic theories (for references, see Index, s. v. "Kenosis"). He finds what he calls "the profoundest motive operating in the Kenotic theories"—it certainly is the nerve of their appeal to the devout mind—in what he speaks of as "the wondrous nature and subduing magnitude of the Divine sacrifice" (p. 265): "They wished to throw into strong relief the exceeding greatness of the step downward taken by the Son of God when for our sakes, though rich, He became poor". In this, however, they possess no advantage over the common doctrine. And in the very act of emphasizing this motive Professor Mackintosh himself seems to allow that the fundamental motive of the Kenotic theories was rather "to signalize the reality and integrity of our Lord's manhood", and elsewhere he more justly explains that "it was precisely a wish to read the divinity of Christ through His true humanity which inspired the Kenotic theories of His person" (p. 421). In point of fact the Kenotic theories owe their origin to a determination to see in Jesus Christ "in the days of His flesh", phenomenally at least, nothing more than a human being; and it is therefore that Albrecht Ritschl described them as merely *verschämter Socinianismus*. It is from this point of view that Professor Mackintosh takes his start, insisting that Jesus was not merely

purely man but a man of his time whose life on earth (we emphasize the telling words) was "a distinctively human phenomenon, moving *always* within the lines of an authentically human mind and will" (p. 400) and indeed, as Dr. Sanday expresses it, "presenting *all* the outward appearance of the life of any other contemporary Galilean" (p. 398). So obvious does Professor Mackintosh consider this that he even affirms that "were it conceivable that we were forced to choose between the conviction that Jesus preserved true manhood in all its parts, and the assurance that He was the Son of God come in flesh for our salvation, our plain duty would be to affirm His humanity and renounce His deity" (p. 395). Certainly on this ground the Kenotic argument is conclusive, if Jesus is nevertheless held to be God and the doctrine of the Two Natures is discarded. If Jesus is God and nothing but God, and yet on earth was man and nothing but man, why then, of course, it must be that God has been metamorphosed into man; it is a truism that "no human life of God is possible without a prior self-adjustment of deity" (p. 470). This is the whole of the argument which is presented with much elaboration (cf. especially pp. 469-470). The difficulties with it are naturally, that Jesus is not represented in the New Testament—the sole source of our knowledge of His person—as in His essential being God and nothing but God; nor is His life on earth there presented as, in Professor Mackintosh's sense, "unequivocally human" (p. 469); and the conception of a metamorphosis of God into a man which is assumed is as Albrecht Ritschl declared it to be (*Justification and Reconciliation*, E. T. pp. 409-411) "pure mythology". The particular manner in which this metamorphosis was accomplished in Professor Mackintosh's opinion was not as supposed by Thomasius, by the abandonment by the Son of some of His attributes, explained for the purpose to be merely "relative"—such as His omnipotence, His omniscience, His omnipresence,—while others, designated "immanent" or "essential", such as His holiness and His love—were retained; but by the "transposition" or "modification" (both terms are used) of *all* His attributes (p. 477). The Son, it is explained, continues, as incarnate, to possess "*all* the qualities of God-head" (the italics are Professor Mackintosh's), "only now in the form of concentrated potency rather than of full actuality, *δυνάμει* rather than *ἐνεργείᾳ*". No explanation is suggested of how, when God thus ceases to be God, He yet remains God,—for does not the very idea of God involve not only the conception of immutability, against the emphasis of which Professor Mackintosh vainly inveighs as if it were rather immobility, but also the conception embodied in the Scholastic phrase of "actus purus"? One who is only potentially God is certainly not actually God, as indeed Professor Mackintosh naïvely confesses when he writes the sentence, "What Christ is by potency, with a potentiality based on His personal uniqueness, God is actually for ever" (p. 479). God to be God must be all He can be actually, and He must be all this "actually for ever". When He ceases to be actually what God is, He ceases of course to be God. How far Pro-

fessor Mackintosh is prepared to press his idea of the reduction of God in Christ is revealed to us startlingly by a phrase let fall on p. 470: "We are faced by a Divine self-reduction which entailed obedience, temptation and death",—and that this is not a chance inadvertence we may learn from its virtual repetition ten pages later: "Prayer and death are the seals of His oneness with us" (p. 480). It must be carefully observed that what is said here is not that the Divine Subject, by assuming into personal union with Himself a human nature, became a sharer in the obedience, temptation, and death, which belong to humanity; but that God Himself, not by a "fictitious" *communicatio idiomatum* but in His own Being, obeyed, was tempted, died. God Himself not merely acquired knowledge slowly and by effort, felt temptation and learned obedience by that which He suffered, but endured the last indignity of death! One would question whether Professor Mackintosh really means what he says, did he not with such persistence insist that the Infinite became just finite in Christ, or as he himself expresses it "descended into the sphere of finitude" (p. 481). "Only one limit to God's presence in Him remained", he tells us (p. 415)—"the limit of finitude"; so clear is he that Jesus Christ is just a finite being. And yet He is just God! We must confess that Professor Mackintosh permits to himself language in all such matters which dazes us. He tells us that "it belongs to deity, not indeed to be immutable, but to be eternal" (p. 423), and we mark the statement as giving us at least one stable feature of deity by which we can recognize it when we see it. But we soon read of the "Eternal passing into time", and thereby losing knowledge in the eternal form and requiring to retain it, if He retains it at all, as "discursive and progressive" (p. 477, cf. 470); and soon afterwards we meet with the declaration that time and eternity are not essentially disparate. If "God and man are not definable as opposites" so also "time is susceptible of eternity" (p. 503)—a declaration the meaning of which we confess is dark to us.

The oddest thing about Professor Mackintosh's Kenoticism, however, is that he seems to think he has a Biblical basis for it. He does not depend, indeed, "on two or three isolated passages in St. Paul" (p. 469), as it is well he does not, as not even two or three passages suggesting or even allowing it can be discovered. He seems to think that Jesus is dramatized in the Gospel narratives as living an exclusively human life, "moving always" [note the "always" again] "within the lines of an experience humanly normal in constitution, even if abnormal in its sinless quality" (p. 409). Were this so, it would be very remarkable; for certainly the evangelists did not intend so to depict Him. John assuredly not; and just as assuredly not the Synoptists, as Professor Mackintosh indeed appears to recognize (p. 5, note 1). And surely it were remarkable that that long line of acute and diligent scholars who for a century and more have been engaged in "the quest of the historical Jesus" have not up to to-day found it out. Then were their long quest over. What a poor showing Professor Schmiedel, for example, makes, with his meagre list of nine "pillar-

passages", presenting, as he tells us, an unmistakably human Jesus, and presenting this human Jesus, as he tells us again, in definite *contradiction* to the whole drift of the narrative,—if the whole narrative really presents us with nothing but a normally human Jesus! Will Professor Mackintosh, by a stroke, stultify the whole long, laborious struggle of the Liberal critics—"from Reimarus to Wrede"—to discover a merely human Jesus beneath the narrative of the Gospels? If there is one thing that is certain, it is that the Gospels know nothing, in any of their parts, of a normally human Jesus: their whole effort is to place before us in vivid dramatization a distinctively super-human Jesus.

We are neither insensible nor unappreciative of the elements of value in Professor Mackintosh's work. We heartily recognize that its fundamental note is adoration of the Divine Savior. But it must be frankly recognized that its theoretical construction of the doctrine of the person of Christ is quite impossible. It ought by now to be clearly understood that no resting place can be found in a half-way house between Socinianism and orthodoxy. We cannot have a Christ purely Divine in essence and purely human in manifestation. And what on this ground can be made of the exalted Christ? Does He remain after His ascension to heaven the purely human being He was on earth? Or does He on ascending where He was before, recover the pure deity from which He was reduced that He might enter humanity? In the one case we have no Divine Christ, in the other no human Jesus, to-day: and the Christian heart can consent to give up neither. Professor Mackintosh takes the latter of the alternatives, and greatly magnifies the place of the Resurrection "as a 'crisis' in the constitution of Christ's person" (pp. 370-371). The exalted Lord in heaven has become as our Savior indistinguishable from the Father. Is he still man? Professor Mackintosh wishes us to believe that He is,—how, since His humanity belonged to, nay *was*, His humiliation, he does not, he cannot explain. "There is now", he says, "a Person in whom the focus of a human life is become indissolubly one with the last reality of being, so that the heart of man and the heart of God beat in the risen Lord with one pulsing movement, one indistinguishable passion to save and bless" (p. 371). This is rhetoric. In cold fact, the exalted Lord, having laid aside the modifications of deity by virtue of which he entered into the sphere of finite life, has necessarily laid aside His humanity (which was only this modified deity), and that He was once man can be to Him only a memory. Ritschl pointed out that on the Kenotic postulates "Christ, at least in His earthly existence, has no Godhead at all". It requires to be pointed out now that in the form which Professor Mackintosh gives these postulates, He has in His exalted state no manhood at all—except always His body! Of course Professor Mackintosh does not wish this result. He strives manfully to escape or at least to gloss it. It is unavoidable. And it is because such results as these are unavoidable on his postulates that we think that these postulates are as unacceptable to truly Christian

feeling as they are repugnant to right reason and in contradiction to the whole drift of revelation.

Princeton.

B. B. WARFIELD.

Was Christ Divine? By WILLIAM W. KINSLEY. Boston: Sherman, French & Co. 1912. Pp. 144.

Mr. Kinsley claims that modern science and metaphysics will ultimately prove that Christ is divine. By this he means only, as the course of his discussion shows, that Christ was a man in a peculiarly intimate relation with the "Divine Spirit." Mr. Kinsley makes use of the idea of the "sub-conscious self", after the manner of Sanday, though he seems never to have read Sanday's recent work on Christology. Mr. Kinsley supposes that Christ's "sub-conscious self" was in especially close touch with God whom Mr. Kinsley conceives of as a Spirit diffused in some way through the worlds of Nature and of humanity. Christ, then, can only differ in degree from other men. It is, accordingly, only a humanitarian view of Christ which Mr. Kinsley gives us.

The book is written apparently without any knowledge of much of the recent literature on the subject. The author says that no one now supposes that Jesus was mentally unbalanced, being apparently in entire ignorance of the numerous recent discussions of this very point by De Loosten (Lomer), Rasmussen, Schaefer, and numerous others. He says that no one now questions the historicity of Jesus, in apparent ignorance of the recent controversy on this subject; and he betrays an equal ignorance of the recent and now notorious Drews controversy in his statement that no one nowadays holds a mythical view of the origin of Christianity.

This book, in our judgment, is not calculated to aid in any respect to a better understanding of the Person of Christ, and the Deity of Christ is not established, but is explained away by appeals to certain ideas which are not the results of scientific investigation and study, but matters of pure speculation.

Several errors occur—Liddon's Bampton Lecture instead of Bampton Lecture; Weisacker instead of Weizsäcker; Nalloth instead of Nolloth; Tubingen instead of Tübingen.

Princeton.

C. W. HODGE.

Das Wunder. Eine dogmatische-apologetische Studie. Von Dr. A. W. HUNZINGER, ord. Universitätsprofessor in Erlangen. Leipzig: Verlag von Quelle & Meyer. 1912. Ss. 165.

Hunzinger divides his discussion into five parts:—1. The history of the doctrine of miracles; 2. The nature and significance of miracles; 3. The miracles of the history of redemption; 4. Natural science and belief in miracles; 5. Historical science and belief in miracles.

Hunzinger rejects what he calls the scholastic definition of a miracle as an event "contrary to" the laws of Nature, and he also rejects the whole attempt to define a miracle in relation to Nature

or natural law. The Word of God, he says, produces a change in the Christian man which he experiences as miraculous, and this miraculous character, therefore, attaches to the historic events which constitute the redemptive revelation recorded in the Scripture. Hence, any event which makes us feel God's saving power is a miracle. Whether or not such an event is produced entirely apart from second causes, or whether or not it takes place in accordance with natural law, we can never know because our scientific knowledge of the total complex of natural laws in any specific case is so limited. Natural science, therefore, can never affirm that a miracle is impossible even were it conceived of as an event produced by the immediate efficiency of God. From this it is clear that Hunzinger will neither accept nor reject the position that a miracle is an event in the external world due to the immediate power of God. Neither will he accept or reject the idea that a miracle is an event brought about in accordance with unknown laws of Nature. He will have nothing to do with this whole method of defining a miracle, taking an agnostic position upon this point.

If, however, we are to regard as a miracle any event in which we experience God's presence and power, it will follow that the factor which constitutes any event a miracle, is after all a subjective one. Hence, it will follow that miracles may still be experienced, and that too in regard to events in the external world as well as in regeneration and sanctification. Hunzinger is quite logical, therefore, in drawing this conclusion, and following theologians like Stange, Herrmann, and Wendland. In this way, however, he has left no room for any distinction between such so-called present miracles and those recorded in the New Testament which occurred in the history of redemption. As a matter of fact, Hunzinger offers no adequate basis for the distinction which he seeks to draw between these two classes of miracles. This is the weakest point in his treatment of the whole subject, and it has been seized upon as the point of attack by Wendland in reviewing Hunzinger's Volume (*Cf. Theologische Literaturzeitung*, Jahrgang 37, Nr. 19, S. 600).

Princeton.

C. W. HODGE.

PRACTICAL THEOLOGY.

The Minister and the Spiritual Life. Yale Lectures on Preaching. By FRANK W. GUNSAULUS, D.D., LL.D., Minister of Central Church, Chicago. New York: Fleming H. Revell Company. 1911. 8vo. pp. 397. \$1.25 net.

These eight lectures were delivered, in a somewhat abbreviated form, in the year 1911 to the students of the Yale Divinity School on the celebrated Lyman Beecher foundation. As the title indicates, the author deals with the most vital elements in homiletic theory—the character of the man in the preacher. The topics discussed are as follows: (I) The Spiritual Life and Its Expression In and Through

Ministry; (II) The Spiritual Life and New View-points; (III) The Spiritual Life and Its Relations To Truth and Orthodoxy; (IV) The Spiritual Life and The Present Social Problem; (V) The Spiritual Life and Its Determinations and Deliverances; (VI) The Spiritual Life and The Minister's Message; (VII) The Spiritual Life and Its Communication To Men; (VIII) The Spiritual Life and The Minister's Power.

In this as in other works of his, Dr. Gunsaulus appears as a remarkable rhetorical impressionist. The discussion is full of life and power, of color and beauty; but in analytic skill, in logical vigor, and even in the fundamental quality of clearness it leaves much to be desired. Not only must some of the sentences and paragraphs be read a second and third time to disclose their meaning, but the connection of ideas within the limits of a chapter is often so hazy that the reader has an uncomfortable sense both of indefiniteness of statement and of lack of progress in the development of the subject. The writer's fervor ever and anon gets the better of his precision and clarity as a thinker. One feels himself plunged into, and borne along by, a powerful current, without having a satisfactory knowledge as to either the origin or the destination of the stream. Here and there we strike a notable landmark, where for the time being we can pause and get our bearings, but too often our pilot arbitrarily changes his course, regardless of the map and chart by which he has hinted or openly announced that he will conduct us.

"The minister is the minstrel of the soul", according to the author's favorite dictum, and judged by that test—valid enough so far as it goes—Dr. Gunsaulus, by reason of his buoyancy toward the poetic, has great power as a preacher and as an interpreter of some of the elements that make for good preaching. From this point of view the remark of a friend concerning the volume is perhaps the fairest and best thing to say about it: it is "the most intimate revelation of his inner life that Dr. Gunsaulus has given the world." And as such the book will occasion little surprise, among those at all acquainted with the author, by its presentation of views which to many will seem an inadequate expression of the truths of historic Christianity. Granting the major premise of the argument, the primacy and supremacy of the minister's spiritual life, we find many statements in the volume that are as true in content as they are beautiful in form. But it may be seriously questioned whether "the spiritual life" which the minister and his hearers ought to have does not call for deeper, more biblical conceptions of sin and grace.

Princeton.

FREDERICK W. LOETSCHER.

Biblical Criticism and Preaching. By GEORGE ELLIOTT. New York: Eaton & Mains; Cincinnati: Jennings & Graham. 1912. 12mo; pp. 96. 35 cents net.

The author does not profess to be an "expert in the higher or any other sort of criticism;" but accepting the "main conclusions of

modern biblical scholarship", he aims to show that the preacher in this period of transition and trial must have satisfactory answers to such questions as these: "How far has the message of the Bible become obsolete through the change of attitude as to its origin and structure? Has its spiritual force as an aid in right living been in any way diminished?"

The author's own point of view and spirit may be inferred from a few statements taken at random from his pages. Carlyle's sentence is quoted without a challenge: "None of all the many things we are in doubt about, and need to have demonstrated and rendered probable, can by any alchemy be made a religion for us, but are, and must continue, a baleful, quiet or unquiet, hypocrisy for us." By the "assured results" of the higher criticism "the preacher has been delivered from the toils of apologetic sophistry, from insincere harmonizing, and from conscience-deadening casuistry. He is no longer called to the defence of an obsolete morality or a worn-out social order. Indeed, the traditionalists themselves are already reaping this benefit." "The modern method, which dares to discriminate between the temporal and eternal in Holy Scripture, sweeps away at once the trivialities of a credulous dogmatism and the shallow sophistry of a superficial skepticism." "That which is truly divine in the Bible is just the part which criticism cannot disturb, and its sacredness is the more completely attested by that fact."

These are typical declarations as to the quality and the temper of the discussion. Much is said that is illuminating and helpful to the preacher of the gospel in these days, but on the other hand much more will need to be said to establish the proposition to which the whole essay points: "There is but one final authority for the Christian faith: it is the historic Jesus, who is the present Christ." For what adequate knowledge can we have of "this historic Jesus who is the present Christ" apart from the record given us in the Bible, and who shall convincingly and authoritatively tell us, how in a given context of Scripture, we can avoid confounding "the form with the substance of Christian preaching"?

Princeton.

FREDERICK W. LOETSCHER.

The Great Themes of the Bible. By Rev. LOUIS ALBERT BANKS, D.D., Author of "The Great Sinners of the Bible," "The Great Saints of the Bible," "The Great Portraits of the Bible," "The Great Promises of the Bible." New York: Eaton & Mains. 1911. 12mo; pp. 408. \$1.30 net.

"The Great Themes", thirty in number, that are here discussed in sermon form, deal with "those elemental problems which confront men and women in every age and which must find solution for each of us, if the soul is to know true peace." These discussions touch lightly and move rapidly upon the surface of the subjects; they are not designed to be either very thorough or very profound. But they are popular and helpful presentations of things fundamental in the

gospel, and we can readily understand how "in their delivery the blessing of God rested upon them to the comfort and consolation of many hearts."

Princeton.

FREDERICK W. LOETSCHER.

A History of Preaching. Vol. ii. From the Close of the Reformation Period to the End of the Nineteenth Century, 1572-1900. By EDWIN CHARLES DARGAN, D.D., LL.D., Author of "A History of Preaching from the Apostolic Fathers to the Great Reformers, Ecclesiology," etc., formerly Professor in the Southern Baptist Theological Seminary at Louisville, Ky. New York: George H. Doran Company. 1912. 8vo; pp. iv, 591. \$2 net.

This is the second installment of Dr. Dargan's comprehensive work on the History of Preaching. The first volume appeared in 1905.¹ The delay in the appearance of this second volume has been due in large measure to the fact that in 1907 the author resigned his Professorship of Homiletics in the Southern Baptist Theological Seminary at Louisville and became the pastor of the First Baptist Church at Macon, Georgia. But he still cherishes the purpose of completing his task by publishing, at as early a date as his parish duties will permit, the final volume on "Preaching in the United States". We sincerely hope that this aim of his may in due season be realized: we should then have the first treatise in the English language that might fairly be regarded as an adequate, or at least satisfactory, treatment of this great subject.

The volume before us covers what the author designates as the Dogmatic Period (from the death of Knox to the beginning of the Wesleyan Revival) and the Evangelistic or Missionary Period (from the work of Wesley to near the end of the nineteenth century). Owing to the increased complexity of the conditions affecting the pulpit during these centuries in the various countries of Europe, the method used for the disposition of the material in the earlier part of the treatise has been exchanged for a simpler framework, in which, under the main chronological divisions by centuries, the preaching of the several countries is set forth with considerable detail as to the chief exponents of the homiletic art in the various branches of the church. One of the most valuable features of the work is the discriminating account, given in the form of a preliminary survey, of each main section. By this means the reader, with the aid of the Index, can readily acquaint himself both with the general facts pertaining to the preaching of a particular country or church in a given era and with the biographical details that relate the prominent preachers to the times in which they lived.

The book gives evidence throughout of painstaking investigation along many lines of historical study and intimate acquaintance with the standard works on special phases of the subject. The bibliographical helps are all that could be desired. The style is clear

¹ See this REVIEW, Vol. iv, p. 135.

and straightforward, rising here and there, in the treatment of the greatest names, to the heights of a noble eloquence. One could wish, indeed, that relatively more space had been given to the preachers of the highest distinction and the widest influence, since it is for the facts in regard to them and their work, rather than for the general historical information so largely connected with the more obscure names, that most readers will wish to consult this book. Something would have been lost, no doubt, in thoroughness and completeness, but the more suggestive mode of treatment would doubtless have yielded an even more instructive account of the various types of preaching that flourished in these three centuries.

Princeton.

FREDERICK W. LOETSCHER.

Suggestions for the Spiritual Life. College Chapel Talks. By GEORGE LANSING RAYMOND, Professor of Oratory, Williams College, 1875-1881; of Oratory and Esthetic Criticism, Princeton, 1880-1893; of Esthetics, Princeton, 1893-1905; of Esthetics, George Washington, 1905-1911. New York and London: Funk & Wagnalls Company. 1912. Indexed, cloth bound, gold tops. 8vo; pp. 337. \$1.40 net.

All but the last two of these twenty-one sermons, we are informed in the Preface, were originally prepared for the church in Darby, Pa., of which the author was pastor before he entered upon his professorial career. Most of them were subsequently delivered substantially in their present form, to the students at Williams College and Princeton University. The method and aim of the discourses is fairly indicated by what Dr. Raymond says concerning his use of the term "Suggestions" in the title. "Faith," he affirms, "is an attitude of mind that has its source not merely in conscious intellection, but also in those subconscious tendencies of feeling and will which are particularly connected, though no one, perhaps, can satisfactorily explain how or why, with the spiritual nature. Philosophers, as a rule, recognize that the most effective way of influencing these tendencies is through using what is termed suggestion—in other words not through information or argument, nor, as applied to religious truth, through traditional or dogmatic appeals. These sometimes reach the conscious understanding only; and, at other times, if they affect feeling and will, they do so mainly by way of exciting more or less opposition."

The themes discussed are exceedingly varied. The style is penetrating, vital, interesting, and practical—truly "suggestive" in both the positive and the negative senses in which he has described this term. The psychological and philosophical elements so freely introduced into the discussion give these sermons a peculiar idealistic cast which adds great freshness, force and beauty to their prevailingly biblical character. Rich in thought, full of fine Christian sentiment, abounding in felicitous illustrations from nature and literature and human experience, and everywhere in touch with the spiritual life they seek

to promote, especially in young manhood,—these “Talks” are well adapted to minister to the religious needs of inquiring and thoughtful readers. As a student who had the pleasure of hearing a stimulating course of lectures by the author in a different yet related field of study, the writer expresses the hope that these sermons, which have had vitality enough to prove their serviceableness through four decades of use among college men, may now, in their printed form, have even a wider and longer range of influence for the cultivation of the spiritual life.

Princeton.

FREDERICK W. LOETSCHER.

Sermons on the Epistles of the Ecclesiastical Year. By HENRY SIECK, Lutheran Pastor, St. Louis, Mo.; Concordia Publishing House, 1912. 8vo; pp. ix, 385. \$1.50 postpaid.

The volume contains sixty-five sermons, covering the festal days as well as the Sundays of the ecclesiastical year. The discourses are always well analyzed and generally have a decidedly expository character. In one respect many modern hearers and readers of sermons will regard these specimens as quite ideal—their brevity. But they have other decided merits, due to their fidelity in the handling of the texts and to their simple, clear, and direct style.

Princeton.

FREDERICK W. LOETSCHER.

Katechismuspredigten über das erste und zweite Hauptstück. Katechismuspredigten über das dritte, vierte und fünfte Hauptstück. Von C. C. SCHMIDT, Pastor an der ev.=luth. Gemeinde zum heiligen Kreuz in St. Louis, Mo. St. Louis, Mo.: Concordia Publishing House. Two volumes in one, 6 x 9 inches; pp. vi, 273 and 136. Vol. I dated 1905; Vol. II, not dated. \$2.

After two introductory sermons on Holy Scripture, the first of these two volumes devotes forty-nine sermons to the Decalogue and the Apostles' Creed, while the second devotes twenty-two sermons to the Lord's Prayer, Baptism, the Power of the Keys, and the Lord's Supper. Most of the discourses were specially prepared by the pastor for catechetical instruction at his own afternoon service. But because the three discussions concerning the Lord's Supper were not in the first instance used as expositions of the Catechism, the title of the second volume makes no reference to this “sixth main division.”

The sermons are well adapted to their purpose. They are the work of a man who is “apt to teach”, if one may judge from the skill displayed in the analysis and arrangement of the biblical and confessional material and from the rhetorical form in which these lessons are set forth.

Princeton.

FREDERICK W. LOETSCHER.

The Man with a Conscience. By CHARLES ROADS, Author of “Abnormal Christian, Rural Christendom,” etc. Philadelphia: The Westminster Press. 1912. 8vo; pp. xiv, 233.

"The Man with a Conscience", as another has well said, "is an attempt to serve as a guide in cases of conscience, to point out the Christian principles that should apply, and to elevate the conscience above the fogs of selfishness and the false guides of conventional habit and association". In a word, it is "a treatise on casuistry, the science of the application of Christian principles to cases of conscience"; and in most respects it is one of the very best of them, ancient or modern. We have not often read anything much more helpful than the chapter on "The Scope and Limitations of Conscience", "In the Court of Conscience", "The Will, the Moral Executive", "How Habits hold us Fast", and, "Shall it be in His Steps"? or the remarks on competition in business, on Sunday excursions, on trades-unions, on the right course when duty seems doubtful, on Sunday reading, on family affection.

Indeed, it is just because Mr. Roads' work is so excellent that we deem it worth while to except to it in the following respects:

1. It is not true that "faith in God brings regeneration of the sinner" (p. 96). The fact is that faith in God results from his regeneration of the sinner. By nature "dead through trespasses and sins" (Eph. ii. 1), God must regenerate us if we are to believe on him.

2. It is true that "Jesus is the only authoritative precedent in all things in the court of Christian conscience" (p. 108), but it is not true that "no example, not even of the Apostles after Pentecost, nor of Paul, Peter, or John, is final authority" (p. 108). Christ is committed to the trustworthiness of the Apostles both as teachers and governors. He said that those who heard them would hear him, and that what they should bind on earth should be bound in heaven; and he said this because of his promise that they, the apostles, should be guided infallibly, both in the deliverance of doctrine and in the organization of the church, by his Spirit. In proportion, therefore, as the Apostles are discredited in these respects, in that proportion is Christ himself discredited. Thus the prevailing cry, "Back to Christ" is really a cry to go back on Christ.

3. It is not true that "our Lord drew no line of sacred and secular, but wiped out all such lines" (p. 157). What he did do was to affirm, that all of life, and all of life equally, belonged to God; that we ought to be as moral and as consecrated, on Monday and in the store as on Sunday and in the church: but he never even hinted that the distinction should be done away between Sunday and Monday, between worship and business, between what is set apart from the service of God in common things to his service in religion. On the contrary, we read that when the Sabbath came he entered into the synagogue, "as his custom was" (Luke iv: 16). Indeed, it is just because this distinction between sacred and secular is now so generally ignored that we are fast losing that Sabbath for which our author elsewhere contends so wisely and so vigorously.

4. We agree with Mr. Roads that while Moses taught retribution in kind, "an eye for an eye, a tooth for a tooth, a life for a life", Jesus

changed this command to love; but we cannot agree with him that in doing so Jesus affirms what is called the doctrine of non-resistance (p. 9). What he does affirm is that we ought not to take the law into our own hands and retaliate in kind, as under the Mosaic dispensation the individual was required to do. On the contrary, we ought to love those who oppose us. In our private relations to them we ought to remember that vengeance belongs to the Lord and to the state. We ought to love them so much that for our own sakes we shall do nothing to punish them; we shall prefer ourselves to suffer rather than to resist them; we shall be ready even to invite the continuance of the wrong done to us. But this does not imply that we shall not or that we ought not to resist them. We are all members of the state as well as private individuals. The state is "the minister of God, an avenger for wrath to him that doeth evil" (Rom. xiii. 4). The state can discharge its functions only as its members coöperate with it. It is for this reason that we are told, "Let every soul be subject unto the higher powers" (Rom. xiii. 1). Hence, as citizens we ought strenuously and incessantly to resist evil; while as private individuals we ought so to love the evil doers whom we resist that, could we be only private individuals, we would never resist them. In a word, the doctrine of non-resistance means the abrogation of the state, and the abrogation of the state means the setting aside of what God has ordained (Rom. xiii. 1).

5. We can not approve Mr. Roads' attitude toward labor. He seems to regard it as a curse, as a consequence of the fall. "When right conditions at last prevail," he says, "in the labor and business world, probably five hours a day, with all men working at their best and all working steadily, will supply all the needs of mankind" (p. 28). He appears to forget, that God put Adam to work before he fell; that he was put to work, not to meet his own needs but to 'dress and keep' the garden of the Lord; and that if we are to be "perfect as our Father which is in heaven is perfect", we must give much more than a fifth of our time approximately to work. We cannot but think that our author's position at this point is calculated to do great harm. Hours of toil may be and often have been too long. Just because man is not God he cannot, like Him, work incessantly. We need rest, recreation, opportunity for higher culture, time to meet the various claims of our increasingly complex life. We need this, if for no other reason, that we may do the most and the best work. It must be remembered, however, that it is only an exceptional man who will or who can improve leisure, and that it is in his daily work that the child of God will see specially his heavenly Father's appointment for him and, hence, will recognize his highest dignity and try to find his most satisfying joy. Not the minimum of production, only what we need; but the maximum, all that we can produce consistently with our development in the image of our Father who "worketh hitherto"—this should be the ideal.

6. Our author's conception of a "threefold law of love" impresses us

as far-fetched and misleading. His statement is as follows (p. 43): "First, there is the love prescribed by the law, 'Thou shalt love thy neighbor as thyself', a measured love by the scale of one's own rights and demands. This is the love that keeps the law which commands that we do no harm to another; the love for self-conservation of life which enjoins perfect harmlessness to all others, putting them also into our place to be guarded as we guard ourselves. Second, there is the love indicated by the command, 'Whatsoever ye would that men should do unto you, do ye even so unto them likewise'. This is also a measured love, but it calls for the putting of oneself into the other's place and studying his needs in full justice and veracity. This is the love that adds practical sympathy in our giving of justice to all men, that is just by a complete view of both sides in our dealings. The third and highest love is that which comes through sacrifice, limitless self-sacrifice". Now, as it seems to us, we do not have here "three laws of love", but three provisions of one law. Thus we are to be just, we are to be sympathetic, we are to be self-sacrificing, in all our relations. We are not only in our individual activity to do nothing that will work injustice to our neighbor; we are not merely in business to act with sympathetic justice toward our competitors; we are not simply in the broader and higher Christian life to practise "limitless self-sacrifice: but in all three spheres we are to be just and sympathetic and self-sacrificing. That is, when Christ gave his "new commandment" (John xiii. 34), "that ye love one another, even as I have loved you", he did not mean that in any relation of life justice was ever to be disregarded or that sympathy would be enough, but that justice was always to be administered and sympathy was always to be shown, by love that, as his own, was ever ready for any sacrifice.

Moreover, as already remarked, our author's distinction seems to us misleading as well as far-fetched. It implies, at least, that in our individual activities it is enough, if we do no wrong to our neighbor. What the law demands is "perfect harmlessness". But is this all that it demands? Ought not even our eating and drinking to be controlled and actuated by the spirit of self-sacrifice for others? Was it not so in Paul's case when he said, "If meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble" (I Cor. viii. 13)? So, too, ought not the sympathetic justice demanded in business relations even in these relations to rise to what we may call self-sacrificing justice? Surely our Lord did not mean that we should love others as He had loved us only in what our author styles "the larger Christian life". Would he not rather have all life lived on this higher plane? Is not the real reason why in business relations exact justice is demanded that in these relations such justice is, in the long run, the greatest kindness? And on the other hand, may justice be superseded even on this higher plane? Who has the right to sacrifice himself for any one, if it will involve injustice to some other? And though we could not follow Christ, unless, like him, we

might waive justice to ourselves, did he, or may we, in so doing be untrue to ourselves? No more than Christ may the Christian let it appear that his self-sacrifice is a debt. He is bound to assert that he "lays down his life of himself" that no man or legal obligation takes it from him. There is no mistake or wrong more serious than that committed, for example, by the mother who lets it be supposed by her children that as a matter of course and of obligation to them she should wear herself out that they may live in ease. But enough. We should be very sorry if these exceptions should make the impression that we do not approve Mr. Roads' book. On the contrary, they are the proof of our approval of it and desire for its usefulness. In our judgment works on casuistry, instead of resolving moral difficulties, have usually tended to destroy morality. It is the rare excellence of this book that its tendency is the other way. It is the farthest remove from the casuistical treatises of the Jesuits. It is calculated to invigorate and to develop conscience; never to weaken or confuse it; to prompt to the right, never to excuse in sin. May the Holy Spirit himself bless it and use it abundantly!

Princeton.

WILLIAM BRENTON GREENE, JR.

The Social Creed of the Churches. Edited by HARRY WARD. New York: Eaton & Mains. Cincinnati: Jennings & Graham. 8vo, pp. 185.

"This volume is authorized by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, Samuel Zane Batten, Harry F. Ward, Graham Taylor, Walter Rauschenbusch, Jacob A. Riis, Charles S. Macfarland, Committee on Literature." Whatever difference of opinion there may be with regard to it, it must be admitted by all to be a work of exceeding value; and should it be circulated as widely as after revision it ought to be, it will, no doubt, do more than has been effected by almost any other one agency to overcome the indifference of society to social evils. These evils it sets forth clearly, exactly, and, therefore, appallingly; it shows what has been done to overcome or to mitigate them both in the United States and in other countries; it sets forth what ought further to be done by the Government in this direction; and, finally, it indicates what the Church could and should do along this line. Indeed, this little book is, both in itself and in its numerous references, a thesaurus of the information and of the suggestion needed, if the "divine order of human society" is ever to be established. It gives the knowledge demanded for true social service. We wish that we could say that it did not give anything more. Unfortunately, however, it insinuates error as well as teaches truth. We do not refer now to the "Social Creed of the Churches", which it would expound and command. That in itself we do not understand to be under review. It is rather our volume's exposition and defence of it that we are to criticize. Neither

do we take exception to the appeal which it makes at the close of every chapter to the church as an institute or in her organized capacity to give herself to social reform. That the individual Christian as a Christian and because a Christian ought to do this can scarcely be emphasized too strongly; but that the church should leave her special and appropriate spiritual sphere as the institute of worship—this is a conception of her mission with regard to which there is much more to be said than could be said within the limits of a necessarily brief book-notice.

The errors which, in closing, we would point out are two:

1. Apparent expediency is substituted for "the divine order of human society". Thus "one day's rest in seven is argued for on the ground of "urgent social demand" rather than because of its "religious sanction". Yet it is not so many years since a prominent official of the Pennsylvania Railroad said, "You can never hope to enforce the observance of the Sabbath on grounds of expediency: this can be done only on the basis of an express divine command." So, too, we read (p. 182), "Private property, then, stands or falls with its influence on the welfare of society. Or, putting the same idea in other words, private property is justified by social expediency."

2. The trend and outcome of the book is disguisedly and winningly socialistic. Indeed, its last sentence is, "Therefore, it would seem clear that a gradual extension of collective ownership is entirely in harmony with the best interests of society; but that this extension should be made no faster than the community develops effective administrative machinery, and is prepared for the new responsibilities."

Princeton.

WILLIAM BRENTON GREENE, JR.

The Church in the Country Town (Social Service Series.) By CHARLES O. BERNIES. 8vo, pp. 72. Price 15 cents net. *One Rest Day in Seven*. By Rev. O. C. HORSMAN. 8vo, pp. 20. Price 10 cents net. *Working Men's Insurance* By Prof. C. R. HENDERSON, D.D. 8vo, pp. 16. Price 10 cents net. *The Housing Problem*. By JOHN C. KENNEDY. 8vo, pp. 24. Price 10 cents net. *The Disruption of the Home*. By Pres. GEO. C. CHASE, D.D., 8vo, pp. 23. Price 10 cents net. *Child Labor*. By OWEN R. LOVEJOY. 8vo, pp. 30. Price 10 cents net. Published for the Social Service Commission of the Northern Baptist Convention, Shailer Matthews, Dean of the Divinity School, University of Chicago, Chairman of the Editorial Committee. American Baptist Publication Society: Philadelphia, Boston, Chicago, St. Louis, Toronto, Can.

Too much praise could scarcely be given to this Social Service Series. The individual pamphlets are models of comprehensiveness, terseness, clearness, wisdom and suggestiveness. The Social Service Commission of the Northern Baptist Convention, and especially the Chairman of their Editorial Committee, Prof. Shailer Matthews, deserve, and, doubtless, will receive, the heartiest congratulations. The

only one of the series from which the reviewer finds himself compelled to differ is the first named, that on *The Church in the Country Town*. This difference does not concern the comprehensiveness of the kingdom of God. The reviewer and Mr. Bernies agree in holding that the kingdom of God embraces all right human interests and exists to assimilate and to advance them all. The difference does concern the sphere and mission of the church. Mr. Bernies affirms that the sphere of the church is all embracing, as is that of the kingdom; and he denies that the church's exclusive mission is "to preach the gospel". The position which the reviewer would maintain is that the sphere of the church is as definite and as peculiar to herself as is that of either of the other two divinely constituted institutes of society, the state or institute of rights, and the family or institute of the affections; and that *the* mission of the church, and so her great business, is "to preach the gospel". In the judgment of the reviewer, such a church as Mr. Bernies contemplates, could it be realized, would be, as the jack-of-all-trades is bound to be, more or less of a failure in all. Especially would this be so as regards the church's distinctive mission. The true proclamation of "the everlasting gospel of the grace of God" is enough to tax to the utmost any man or angel; and yet if this gospel be not thus set forth, the indispensable condition of all genuine and permanent community betterment or social reform must be wanting. If the Christian is to live the gospel in every sphere and so transform it as he ought, the church as an institute must confine herself to her own sphere, which is that of the Spirit.

Princeton.

WILLIAM BRENTON GREENE, JR.

The Parish of the Pines. The Story of Frank Higgins The Lumber Jack's Sky Pilot. By THOMAS D. WHITTLES. New York, Chicago, Toronto, London and Edinburgh: Fleming H. Revell Company. 1912. Illustrated. 8vo; pp. 247.

This is a great story of a great man and of his great work. "Twelve thousand firms are engaged in logging, employing approximately four hundred thousand men in the camps and nearly as many in the saw mills." "The Board of Home Missions of the Presbyterian Church is conducting, as far as can be learned, the only organized effort for the lumberjacks." Its present force consists of fifteen evangelists and one woman hospital visitor. More than to any other or to all others combined, the organization and development of this work have been due to the Rev. Frank Higgins. He would seem to have been qualified for it and called to it by God as really as ever was apostle of old, and his influence and success are among the most striking proofs of the power of the gospel in this or in any age.

It is the story of this man and his work that Mr. Whittles tells, and his telling is worthy of his subject. He knows, admires and loves his hero. He has been associated with him in his labors and in his triumphs. He, too, understands the lumberjack; and while keenly alive to his awful vices, he recognizes and appreciates his

virtues, and he longs with an intense yearning for his salvation. His style also is almost uniquely appropriate. His "narrative has the ozone and the spiciness of the great pine forests in which the scenes are laid." There is not a dull page in the book. If there is a sentence that is not clear, terse and vivid, the reviewer has not found it. There are eight capital full page illustrations.

Princeton.

WILLIAM BRENTON GREENE, JR.

Mission Problems in Japan. By the Rev. ALBERTUS PIETERS, M.A. New York: The Board of Publication of the Reformed Church in America. Cloth. 12mo; pp. 188. Price 75 cents; postage 7 cents.

These seven lectures, delivered before the Western Theological Seminary, Holland, Michigan, should be read by all persons who have an interest in the evangelization of Japan, and especially by those who have not realized that missionary work in Japan is passing through a crisis, of which the character is serious, and the immediate outcome uncertain. The author speaks with the fervor of deep conviction, and with the weight of a witness who for twenty years has been personally concerned with the problems he reviews. Not the least important of these problems is that of the relation between the missions and the native church. Many who read these lectures will agree with the fundamental affirmation of the author that "The Missionary Purpose" is not merely the establishing of a self-supporting church in a heathen land, but the evangelization of that land, and will therefore question the wisdom of those mission boards which are surrendering their independence to the complete domination of "The Church of Christ in Japan". How much work the missions must do, in addition to what the native church can accomplish, is made evident by figures which show that in proportion to the population, Japan is less fully evangelized than India or Africa. The discussion shows "the conditions under which the missionary purpose is to be accomplished", the place and the perils of educational work, the progress and difficulties of evangelistic effort, and closes with a hopeful review of "What God is Doing in the Far East".

Princeton.

CHARLES R. ERDMAN.

Romans XII-XVI. A Devotional Commentary. By the Rev. W. H. GRIFFITH-THOMAS, D.D., Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto, London. The Religious Tract Society. Large crown. Cloth. Gilt. 8vo; pp. 217. Price 2s.

This third volume concludes the admirable commentary on the Epistle to the Romans, which has been prepared by Dr. Thomas for the series of devotional commentaries which is being published by the Religious Tract Society of London, under the editorship of the Rev. A. R. Buckland, M.A. No portion of the series which has yet appeared will surpass in interest or value these admirable volumes which have been prepared by one who is quite familiar with the extensive literature dealing with this epistle, and who holds tenaciously to the great

evangelical doctrines of the Christian Church. This concluding portion of the Epistle naturally lends itself most readily to the devotional treatment which has been followed in all the volumes of the series. The volume is rich in practical suggestions, which will prove helpful not only to the careful student of the New Testament, but to all readers who are seeking for spiritual guidance and inspiration. The volume closes with a fitting review which treats of the Apostle, of his Epistle, of his Gospel, and of his divine Lord.

Princeton.

CHARLES R. ERDMAN.

The Pupil and the Teacher. Lutheran Teacher-Training Series for the Sunday School. Book Two. By LUTHER A. WEIGLE, Ph.D., Professor of Philosophy, Carlton College. Philadelphia, Pa.: The Lutheran Publication Society. Cloth. 12mo; pp. 218. Price 50 cents.

Princeton.

CHARLES R. ERDMAN.

GENERAL LITERATURE.

The Standard Rate in American Trade Unions. By DAVID A. McCABE, Ph.D., Preceptor in Political Economy in Princeton University. Baltimore: The Johns Hopkins Press. 1912. 8vo; pp. vii, 251.

"This monograph," Series xxx, No. 2, Johns Hopkins University Studies in Historical and Political Science under the direction of the Departments of History, Political Economy, and Political Science, "had its origin in an investigation carried on by the author while a member of the Economic Seminary of the Johns Hopkins University. It was submitted as a dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy from that institution in June 1909. Some portions of it have been amplified and other parts rewritten since that time, but the discussion has not been brought beyond that date." While this is so, this monograph is fully up to the very high standard of the series to which it belongs. It sets forth clearly and exhaustively the facts as to the subject of which it treats. It should be, at least at present, the authority in its department.

Princeton.

WILLIAM BRENTON GREENE, JR.

PERIODICAL LITERATURE.

American Journal of Theology, Chicago, October: CLARENCE A. BECKWITH, Authority in Present-Day Religious Teaching; THEODORE D. BACON, Practical Aspects of the Doctrine of The Trinity; CAROLINE M. BREYFOGLE, Hebrew Sense of Sin in the Pre-Exilic Period; ERNEST DEW. BURTON, Office of Apostle in the Early Church; GERALD B. SMITH, Systematic Theology and Ministerial Efficiency; CURTIS H. WALKER,

Trend in the Modern Interpretation of Early Church History; CARL S. PATTON, Did Mark use Q? Or did Q use Mark?; JAMES H. LEUBA, The Definition of Religion: a *propos* of Mr. W. K. Wright's Definition.

Bibliotheca Sacra, Oberlin, October: MELVIN G. KYLE, Professor Petrie's Excavations at Heliopolis; EDWARD M. MERRINS, The Ministry of Pain; HENRY C. SHELDON, The Question of a Reform of Romanism; GEORGE N. BOARDMAN, John Henry Newman: a Study; HAROLD M. WIENER, "Deuteronomy: Its Place in Revelation"; JOHANNES DAHSE, New Methods of Inquiry concerning the Pentateuch; ALFRED M. HAGGARD, Problems of Passion Week; LESTER REDDIN, Jesus the Rabbi.

Church Quarterly Review, London, October: F. E. WARREN, Influence of Celtic Art in England; W. YORKE FAUSSET, Neo-Christianity of Rudolf Eucken; F. A. HIBBERT, Croxden Abbey: Its Buildings and History; J. S. SPENCE JOHNSTON, Dr. DuBose and the University of the South; E. F. MORISON, St. Basil and Monasticism; C. F. BURNEY, The Book of Isaiah: a New Theory, II; W. H. FRERE, Reconstruction of Worship; The Banister-Thompson Case and the Law of the Church.

East and West, London, October: CECIL BOUTFLOWER, Humanism versus Christianity in Japan; F. X. RUXTON, Pagan Conceptions of God; DYCE DUCKWORTH, Lapses from Christian Conduct in the Lives of Young Men in the Tropics and How to Deal with Them; LATIMER FULLER, Separation of Black and White in Church; C. F. ANDREWS, Race within the Christian Church; H. P. K. SKIPTON, The Domiciled Community in India; NELSON BITTON, Responsibility of the Chinese Church towards the New China.

Expositor, London, November: W. M. RAMSAY, Luke's Narrative of the Birth of Christ; J. B. MAYOR, Reminiscences of the Parable of the Sower in the Epistle of St. James; JOHN OMAN, Personality and Grace. II Eternal Life; C. W. EMMET, Is the Teaching of Jesus Interimsethik?; H. A. A. KENNEDY, St. Paul and the Mystery-Religions. 6 St. Paul and the Central Conceptions of the Mystery-Religions; F. J. FOAKES JACKSON, Consideration of the History of Northern Israel; B. W. BACON, Further Light on the Odes of Solomon; KIRSOPP LAKE, Date of Herod's Marriage with Herodias, and the Chronology of the Gospels; JAMES MOFFATT, Materials for the Preacher.

Expository Times, Edinburgh, October: Notes of Recent Exposition; ALEXANDER SOUTER, The Judging or Critical Temper; STEPHEN H. LANGDON, The Scape-Goat in Babylonian Religion; WILLIAM M. RAMSAY, What were the Churches of Galatia?; PAUL FEINE, Positive Theological Research in Germany; A. H. SAYCE, Recent Biblical and Oriental Archaeology. *The Same*, November: Notes of Recent Exposition; A. H. SAYCE, Recent Biblical and Oriental Archaeology; WILLIAM M. RAMSAY, What were the Churches of Galatia?; JAMES DONALD, The Call of Elisha; H. A. A. KENNEDY, Epictetus and the New Testament.

Harvard Theological Review, Cambridge, October: ERNST TROELTSCH, Empiricism and Platonism in the Philosophy of Religion; BENJAMIN B. WARFIELD, Christless Christianity; W. ELLSWORTH LAWSON, Priestly

Function in the Modern Church; CRAWFORD H. TOY, Mohammed and the Islam of the Koran; JAMES H. LEUBA, Development of Emotion in Religion.

Hibbert Journal, Boston and London, October: L. P. JACKS, Democracy and Discipline; FRANK I. PARADISE, A Nation at School; A. J. FRASER BLAIR, Plea for the Higher Socialism; BERTRAND RUSSELL, Essence of Religion; P. LOBSTEIN, Modernism and the Protestant Consciousness; A Native Fijian on the Decline of his Race; J. W. SCOTT, Pessimism of Bergson; H. A. STRONG, Quintilian: a Study in Ancient and Modern Methods of Education; EDWYN BEVAN, The Gnostic Redeemer; T. R. GLOVER, The Daemon Environment of the Primitive Christian; M. J. LANDA, Future of Judaism in England.

Homiletic Review, New York, December: Editorial Comment; WILLIAM H. BATES, Early Minor English Hymnists—The Stennets; CLEMENT A. HARRIS, Religion of the Great Composers; JOHN E. MACFADYEN, How to Interpret the Bible; T. CALVIN McCLELLAND, Murillo's Immaculate Conception; JAMES DENNEY, Life of Christ in the Synoptics; ERNEST H. MACEWEN, Analysis of Philippians.

International Journal of Ethics, Philadelphia, October: E. BENJAMIN ANDREWS, The Decline of Culture; J. W. SCOTT, Originality and Culture; JOHN E. BOODIN, Identity of Ideals; HELEN WODEHOUSE, Value of Social Psychology; ARCHIBALD A. BOWMAN, Elements of Character in Tolstoy's *Weltanschauung*.

Interpreter, London, October: A. NAIRNE, Transformation of the Messianic Hope by our Lord and His Apostles; CANON FOAKES-JACKSON, Religion of Northern Israel under the Monarchy; E. H. ARCHER-SHEPHERD, Place of Temptation in the Genesis of the Church; W. L. MACKENNA, Use of the Title Lord by the Synoptists; A. T. BURBRIDGE, Date and Interpretation of the XXIII Psalm; JESSE BERRIDGE, Christ in Nature and Nature in Christ; JOHN W. BUCKHAM, Origin and Pathway of Personality; CANON JOHNS, *Orientalia*.

Irish Theological Quarterly, Dublin and New York, October: H. POPE, Prophecy and Prophets in the New Testament Times; P. J. TONER, The Supernatural, II; R. FULLERTON, Multiple Personality; THOMAS GOGARTY, The Eve of the Reformation; MATTHEW A. POWER, Who were they who "Understood Not"?; J. M. HARTY, Some Economic and Theological Aspects of the Catholic Teaching on Usury; Life of St. Columbanus; Decisions of the Biblical Commission.

Jewish Quarterly Review, Philadelphia, October: S. SCHECHTER, An Unknown Khazar Document; A. COHEN, Arabisms in Rabbinic Literature; ISRAEL FRIEDLAENDER, Jewish-Arabic Studies; M. H. SEGAL, Additional Notes on "Fragments of Zadokite Work".

Jewish Review, London and New York, November: The Cloud of Anti-Semitism; The Jews and Agriculture; The Balkan War; M. GASTER, The Biblical Lessons: A Chapter on Biblical Archaeology (con.); M. SIMON, Hebrew Culture; J. KLAUSNER, The Essentials of a Nation.

Journal of Biblical Literature, Boston, Vol. XXXI, Part III: PAUL

HAUPT, Prayer of Moses the Man of God; ROYDEN K. YERKES, Location and Etymology of יהוה יראה Genesis XXII, 14; JAMES A. MONTGOMERY, Notes on the Old Testament; H. J. ELHORST, Passover Papyrus from Elephantine.

Journal of Reiligious Psychology, Worcester, October: JAMES B. PRATT, Psychology of Religion; THEODORE SCHROEDER, Erotogenesis of Religion; JACOB H. KAPLAN, Jewish Religious Problems; JOSIAH MORSE, Psychology of Doubt; F. G. MORGAN, Pragmatism and Religion; LEWIS HODOUS, Chinese God of Hearth.

Journal of Theological Studies, London, October: O. C. QUICK, Mysticism: Its Meaning and Danger; A. RAMSBOTHAM, Commentary of Origen on Romans, III; EDMUND BISHOP, Liturgical Comments and Memoranda; F. H. COLSON, Τάξις in Papias; A. SOUTER, Cassiodorus's Copy of Eucherius's *Instructiones*; M. ESPOSITO, On Two Hagiographical Manuscripts in the Library of Trinity College, Dublin; H. C. HOSKIAR, Evan. 157.

London Quarterly Review, London, October: P. T. FORSYTH, Pessimism of Mr. Thomas Hardy; E. WALTER MAUNDER, Jeremias and Astral-Mythology in the Old Testament; HENRY BETT, A German Minstrel of the Twelfth Century; W. S. URQUHART, Religious Development in the Rig-Veda; T. H. S. ESCOTT, Not made in Rome; G. S. STREATFIELD, Philip Henry, Puritan and Saint; W. BARDSLEY BRASH, Ethical Sayings of the Jewish Fathers; E. MIDDLETON WEAVER, The New Theology.

Lutheran Church Review, Philadelphia, October: A. TROELSTRA, Organic Unity of the Old Testament; H. E. JACOBS, The Making of the Church Book; H. PETERS, The Human Education of our Lord; PRESTON A. LAURY, Fear as an Element in Religion; Disease and History; E. BRENNECKE, Interrelation of Body and Soul. II; L. A. FOX, Decline and Revival of the Lutheran Consciousness in the Carolinas; J. C. MATTES, The Reconstructed Christ and the Reconstructionists. III; CLARENCE E. KRUMBHOLZ, Hellenism and Christianity. II; FRITZ O. EVERS, The Law with Jesus and Paul; DUDLEY W. FITCH, The Choirmaster and his Problems; JOHN D. M. BROWN, Text of the Epistle of Jude. IV; PETER ALTPETER, Chemnitz on the Sacrament. II.

Lutheran Quarterly, Gettysburg, October: DAVID H. BAUSLIN, The New Hierarchy; W. A. LAMBERT, The Opportunity of Lutherans; WILLIAM ROSENSTENGEL, The Ritschlian Theology; V. G. A. TRESSLER, Steps in the Development of New Testament Interpretation; CHARLES W. SUPER, Language Problem in New Testament Times; EDWIN H. DELK, The Minister and Modern Thought; C. W. HEATHCOTE, Discipline and Worship of the Church in the Middle Ages.

Methodist Review, New York and Cincinnati, November-December: H. C. STUNTZ, "The Ring and The Book"; DAVID G. DOWNEY, The Kingdom; ALBERT J. LYMAN, Apostle Paul as an Orator; J. B. THOMAS, The "Evolution" of Christianity; A. B. AUSTIN, the Two-Mind Theory; JAMES MUDGE, The Religion of Ruskin; E. S. NINDE,

Musical Tastes and Talents of the Wesley Family; G. F. WELLS, Rural Church in Community Service.

Methodist Review Quarterly, Nashville, October: P. T. FORSYTH, Faith and Mind; J. J. TIGERT, Our Senses: How we use them and What they tell us; G. B. WINTON, Work of William Makepeace Thackeray; JANE ADDAMS, The Church and the Social Evil; JOHN R. ALLEN, Do We Know God?; CHARLES F. SMITH, Religious Work in a State University; HENRY C. SHELDON, John Henry Newman as Roman Catholic Apologist; MARY HELM, The Problem of Domestic Service; GROSS ALEXANDER, The English Bible and the Anglo-Saxon People; W. E. TOWSON, Dr. Young J. Allen and the Chinese Revolution.

Monist, Chicago, October: L. COUTURAT, For Logistics; H. POINCARÉ, The Latest Efforts of the Logisticians; PAUL CARUS, The Philosophy of Relativity in the Light of the Philosophy of Science; ARTHUR E. BOSTWICK, Atomic Theories of Energy; GUENTHER JACOBY, Henri Bergson, Pragmatism and Schopenhauer; W. B. SMITH, Henri Poincaré: An Appreciation; PHILIP E. B. JOURDAIN, Henri Poincaré: Obituary; T. J. J. SEE, Capture Theory of Cosmical Evolution; ALBERT J. EDMUNDS, Progress of Buddhist Research; ALBERT J. EDMUNDS, Buddhist Loans to Christianity.

Moslem World, London, October: A. LE CHATELIER, A Moslem Policy; W. R. W. GARDNER, Jihád; FRANKLIN E. HOSKINS, Language Study; A. W. STOCKING, The New Woman in Persia; H. D. GRISWOLD, The Ahmadiya Movement; GEORGE SWAN, The Dhikr; GOTTFRIED SIMON, Islam and Backward Races; E. JOHN LARSON, Tiflis as a Moslem Centre.

New Church Life, Lancaster, November: A. CZERNY, The Word in the Letter; E. R. CRONLUND, Love, the Life of Man; J. E. BOWERS, Swedenborgians *versus* New Churchmen; C. TH. ODHNER, Decline of the Golden Age; M. C. FITZPATRICK, The Jovians.

Open Court, Chicago, October: PAUL CARUS, Hammurabi and the Salic Law; OSCAR L. TRIGGS, The Decay of Aboriginal Races; W. B. SMITH, Historicity of Jesus; AHASVERUS LVII, Ahasverus nearing the Goal of his Migrations; The Adulteress Before Christ. *The Same*, November: F. CRIDLAND EVANS, Pagan Prophecy; AMOS K. FISKE, Literary Genius of Ancient Israel; J. W. NORWOOD, Fish and Water Symbols; BERTHOLD LAUFER, Fish Symbols in China; A. KAMPFEIER, Prime Object of Original Christianity; GILBERT REID, Present Political Conditions in China; ARTHUR LLOYD, Poet Laureate of Japan; Union of Religions in Japan.

Philosophical Review, Lancaster, November; F. J. E. WOODBRIDGE, Consciousness and Object; CHRISTINE L. FRANKLIN, Implication and Existence in Logic; MARY W. CALKINS, Henri Bergson, Personalist.

Reformed Church Review, Lancaster, October: J. H. VON BERNSTORFF, Municipal Government in Germany; JOSEPH BUFFINGTON, A Recall of Benjamin Franklin; GEORGE F. BAER, Benjamin Franklin; R. C. SCHIEDT, The First President of Franklin College; H. M. J. KLEIN, Contemporary Religious and Theological Thought; A. S. WEBER, Historical

Sketch of the Beginning of Franklin College, A. V. HIESTER, Contemporary Sociology.

Review and Expositor, Louisville, October: JAMES ORR, Reality of Individual Piety in the Old Testament; HENRY C. VEDDER, First Epistle of John: Its Literary Character and Content; W. J. MCGLOTHLIN, The Permanence of Primitive Christian Institutions; R. B. HOYLE, Eschatological Significance of Baptism; J. H. FARMER, The Kingdom of God; T. WITTEN DAVIES, Some Notes on Hebrew Matters, Literary and Otherwise.

Bulletin d'ancienne littérature et d'archéologie chrétiennes, Paris, Octobre: J. TIXERONT, La doctrine pénitentielle de saint Grégoire le Grand; GUSTAVE BARDY, Sur un synode de l'Illyricum; J. B. POUKENS, Sacramentum dans les oeuvres de saint Cyprien; PIERRE BATIFFOL, Le Pontifical romain.

La Ciencia Tomista, Madrid, Noviembre-Diciembre: JOSÉ FARPÓN, El conocimiento y la realidad; SABINO M. LOZANO, Demonstrabilidad de los misterios de la fe según Raimundo Lulio; P. TER MAAT, La doctrina de la predestinación; ANTONIO G. PELÁEZ, De Teología Moral; VINCENTE BELTRÁN, De Ciencia de las religiones; E. COLUNGA, De Derecho eclesiástico; JUAN INFANTE, La Legislación civil en sus relaciones con la Iglesia.

Deutsch-Amerikanische Zeitschrift für Theologie und Kirche, Berea, November-December: ANTON PEIK, Die jungfräuliche Geburt Jesu; R. SCHIMMELPFENNIG, Analytische und synthetische Predigt.

Lehre und Wehre, St. Louis, November: Pauli Lehrstellung; Die Assyriologie und das Alte Testament; Dr. Martin Luther.

Recherches de Science Religieuse, Paris, Novembre-Décembre: ARTHUR LAPOTRE, La "Cena Cyprini" et ses énigmes (pp. 497-594).

Rendiconti della Reale Accademia dei Lincei, Roma, Ottobre: BENINI, Il grido di Nembrod; COSTANZI, Il luogo di origine del concetto di autoctonia e di preellenicità attribuito ai pelasgi.

Revue Bénédictine, Paris, Octobre: G. MORIN, Vers un texte définitif de la règle de S. Benoît; H. PEILLON, L'antiphonaire de Pamelius; U. BERLIÈRE, Les évêques auxiliaires de Liège (suite); G. MORIN, Sermon inédit d'un africain du Ve siècle sur Gal. 5: 16-26; D. DEBRUYNE, Le plus ancien catalogue des manuscrits de N. D. de Paris.

Revue de Théologie et de Questions Religieuses, Montauban, Septembre: G. MONDAIN, Les Malagaches et l'Eglise primitive; CH. BRUSTON, L'écharde de saint Paul et l'abandon du pécheur à Satan; L. PERRIER, Plan pour l'étude psycho-physiologique des alcooliques; CH. BRUSTON, Rectifications à la traduction des plus anciens cantiques chrétiens; H. B., Les antinomies de Kant et l'idéalisme néo-criticiste et néo-monadiste de M. Pillon.

Revue des Sciences Philosophiques et Théologiques, Kain (Belgique), Octobre: M. D. ROLAND-GOSSELIN, Les méthodes de la définition d'après Aristote; V. TORRACA, Le caractère scientifique de la morale; ÉT. HUGUENY, La tradition. Étude Apologétique; S. DEPLOIGE, Le moral et le normal; M. JACQUIN et M. D. ROLAND-GOSSELIN, Bulletin d'his-

toire de la philosophie; A. DE POULPIQUET, Bulletin d'apologétique; A. GARDEIL et R. M. MARTIN, Bulletin de théologie spéculative.

Theologische Studiën, Utrecht, XXX Jaargang, Aflevering V: J. RIDDERBOS, Voorzienigheidsleer en Wareldbeschouwing bij vroegere en hedenaagsche Gereformeerden; C. H. VAN RHIJN, Codex Sinaiticus Novi Testamenti.

Zeitschrift für katholische Theologie, Innsbruck, XXXVI Band, 4 Heft: JAK. MÜLLER, Der "historische Jesus" der protestantischen freisinnigen Leben-Jesu-Forschung; TH. SPÁCIL, Ist die Lehre von den Kennzeichen der Kirche zu ändern?; U. HOLZMEISTER, Der hl. Paulus, vor dem Richterstuhle des Festus; F. PANGERL, Studien über Albert den Grossen.

